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THE KNOWN BIBLE
AND ITS DEFENSE

BY THE
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D E D I C A T E D

To those who with us believe in God and love and trust the Bible, and to those who will believe in an All-Wise Creator and honor His Word after it is proved to them that God is just and righteous and that the Bible is not responsible for the unreasonable and cruel doctrines which have been handed out in its name, the following pages are respectfully dedicated.

THE BOOK—THE BIBLE

Read it—'Twill bless thee in time and eternity,
Read it—'Twill light up the gloom of the grave,
Read it—'Twill bind thee to man in fraternity,
Read it—'Twill teach thee how others to save.

Love it—'Twill cling to thee, never forsaking thee,
Love it—'Twill be to thee more than a friend;
Love it—In sickness, in health and prosperity,
Love it—Through everything down to life's end.

Obey it—'Twill guide thee to blest immortality,
Obey it—It never can lead thee astray;
Obey it—The only pure book of morality,
Yes, always and ever—Read, Love and Obey.
—*Selected.*

P R E F A C E

"OF making many books there is no end," observed the Wise Man some 2800 years ago. Especially is this true in the field of religion. Thousands of volumes have been written in criticism and condemnation of the Bible and Christianity, other thousands in their attempted defense. Viewed with detachment, this acrimonious literary struggle seems rather a pathetic waste of effort, for the reason that, as a rule, neither faction knew just what it was talking about.

As we stated in our first volume, the masses of mankind and even the leaders of religious and anti-religious thought have ever been prone to confuse current forms of religion and their crystallized theology with the teachings of the Bible. A graver error could not be made. The Scriptures as God gave them are a model of harmony, lucidity, accuracy, and literary excellence. The legislation of the Bible is just, far in advance of its time or even of the present; its moral and ethical standards are unassailable, so lofty that the ease-loving and self-seeking masses have always chosen to ignore and avoid them. The Book bears in itself the marks of Divinity, being utterly at antipodes with the natural thoughts of man.

On the other hand, nominal Christianity with its accretions of absurd, unscientific, unreasonable and cruel dogma, its meaningless and mechanical forms and ceremonies, its unsavory history written in blood and intolerance, its endless divisions and janglings, is patently not the religion of Jesus, the Apostles, and Prophets. In the words of a noted historian, "Christianity....is a river into which have flowed tributaries from every side, from Oriental religions, from Greek and Roman, from Celtic, Teutonic, Slav, and probably pre-Aryan, mingling their waters so that it is often hard to discover their far away springs."

Revolted by this unedifying spectacle and refusing to be blinded to facts by convention and custom, skeptics have attacked religion and the Bible savagely and unsparingly. Well-meaning but creed-bound defenders and apologists have often made matters worse by attempting to bolster up medieval concepts which cannot be intelligently maintained and which, thank God! have no place in the Scriptures of truth.

Modernism, emboldened by its success in renouncing the divine authorship of the Bible, now questions its value, as would be perfectly logical if the first premise were correct. We are impressively told that inasmuch as the problems of the Twentieth Century are not those of the First, but vastly more complex, we can learn little from the experience of the primitive Church. The Bible being scientifically wrong, ethically inadequate, and historically valueless, many of the learned leaders of modern religious thought ponderously inform us that we must write our own Bible for our own day, compiling it from the sayings of "inspired" preachers of the present!

In contrast to this view, we take and maintain the position that the precepts of the Bible are applicable to any age, to any people, to any condition. No other book portrays human nature so accurately, so searchingly, and so unflatteringly. If you would know what man is, read the Bible. If you would learn what it is possible for him to become, read the Bible. If you care to learn how man can rise from the level of the brute to the higher plane, the level of the Superman and eventually to the nature of angels, the Bible alone reveals the way. After a lifetime of study, investigation and comparison, we have found it to be exactly what it claims to be—a thorough furnisher unto all good works. Its exalted principles will still be the standard of conduct when the wisest sayings of men are lost in the oblivion of time and forgetfulness.

Again, the modern school, realizing that the Church's medieval dogmatic heritage is untenable, constantly belittles the importance of any doctrinal teaching. This also is a grave error, for right practice must spring from a foundation of sound doctrine. The mind must first be reached; the principles of Christianity must be understood before they can be practiced. Human standards are too variable; if we acknowledge the existence of a Deity we should be willing to accept

His thoughts and laws as expressed in the sound doctrines of the Scriptures. Good and acceptable works are not attained and maintained without the proper doctrinal and intellectual background.

In the new philosophy, private morality is ranked far below public virtue. As a result, the first has been largely abandoned while the second still eludes us. The fact is, while public honesty and enlightened social science are splendid things, nothing can take the place of individual integrity. Society can never rise above the level of the individuals composing it. Private license is incompatible with consistent public righteousness. And personal virtue in its fullest sense is impossible without a guide, a directing Wisdom not derived from the changeable mind of man. Hence the importance of being assured of the trustworthiness of our Guide-book; for one veritable error in it would destroy its claims to Divine authorship and render it valueless.

It is the purpose of this second volume to continue the work of the first in clearing away the debris of myth, legend, and human thought from the mighty foundation of Truth, and building thereon with the material provided by the Almighty, the source of all life, wisdom and saving truth.

We have written nothing in the spirit of contention or fault-finding, but in all kindness and with a strong desire to help all who wish to keep their faith in God and His Word, a faith that need not shrink from the light of investigation, that need fear no assault of the unbeliever. As stated in the preface to the first volume, quotations are introduced for purposes of contrast, comparison, or confirmation of Scriptural prophecies.

If *The Known Bible and its Defense* shall assure some honest but troubled brother or sister that God's Word is indeed true, that it is a safe Guide for life and death, if it shall enable some storm-tossed soul to reach a haven of peace and security while the tempests of doubt, despair, and unbridled human passions sweep the masses to destruction, then it shall not have been sent forth in vain.

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THE KNOWN BIBLE

PROVE ALL THINGS,

HOLD FAST THAT WHICH IS GOOD

IN a work entitled *The Beliefs of 700 Ministers*, the author, George Herbert Betts, teacher of religious education in Northwestern University, writes: "Science says, 'I can prove.' Religion is forced to say, 'I believe.'" In contrast to this, we claim that in the religion of the Bible we are asked to believe only what can be plainly proven. God through the Prophet says: "Come now, and let us reason together, saith the Lord," and by the Apostle He commands: "*Prove all things; hold fast that which is good*" (Isa. 1:18; I. Thess. 5:21).

Prof. Betts, as teacher of religious education in different universities, was greatly interested in the religious education of the young. He says: "As a part of their religious education the young should be guided in arriving at certain helpful beliefs....Just what, then, should these beliefs be to which we should lead our children about God, about man and his destiny, about the universe?....Then it occurs to me that in our Christian clergy we may find the answer. For when we desire answer to a problem in science we go to the scientists. When we meet a problem in law we seek the jurists; in medicine, the physicians. In the clergy we have the great professional class of religionists, the men who make religion a vocation and who claim to speak with something more than uncritical authority on matters of faith. Surely, if one would know what one may believe on deep questions of religion this is the place to go for guidance. Surely, our Christian ministers should know what beliefs should be taught the young."

With this thought in mind, Prof. Betts asked fifteen hundred Protestant ministers for a statement of their religious beliefs. Seven hundred complied with his request, five hundred being ministers in charge of regular churches. To them he propounded fifty-six questions in regard to the commonly accepted beliefs of most churches. After receiving the statement of their various beliefs from the seven hundred min-

isters and noting the variations in their religious belief—for less than one half of one religious group believed that Jesus restored the dead to life as in the case of Lazarus, and not all ministers even believed that “Jesus lived a life wholly free from sin and wrong doing”; and while 62% of the 500 older ministers believed in a future resurrection, only 40% of the 200 younger ministers accepted the same—Prof. Betts says:

“As guided by our ministers what, then, shall we teach our children about God? Evidently quite contradictory things.... If we follow our ministers we will then have to present to our children two quite different pictures of Jesus. Which shall we take?....From this analysis it is evident that our Protestant clergy do not believe alike on most matters ordinarily considered basic in Christianity. Not only do they differ radically as to the nature of God and his relations to man and the universe, but also as to the nature and mission of Jesus and the authority of the Bible....Insofar as the ministers whose beliefs are set forth in this study are representative of the seven major denominations it would be much nearer the truth to say that *disunity cannot be defended on the ground of differences of belief*. For in point after point of belief greater differences are shown between individual ministers of the same denomination than between totals for different denominations.Here, then, is the situation that confronts parents, teachers, and religious educators. There is a psychological need for belief on the part of the individual. There is, therefore, an educational need for belief as one element in religious instruction. We must guide our children in arriving at helpful beliefs on certain fundamental questions which are sure to arise, which are closely related to personal happiness and serenity, and which in a greater or less degree influence personality and character.”

This is truly a very perplexing situation for parents, and it is no wonder the young generation are to a great extent in ignorance of true Bible knowledge which alone can strengthen them so that they can safely pass through the dangers which beset them on every side. Can they have faith when such diverse views are presented for their acceptance? As Prof. Betts truly said: “When we desire answer to a problem in science we go to the scientists. When we meet a problem in law we seek the jurists; in medicine, the physicians”—and when we seek to know what God has caused to be revealed for

our learning, where should we go? Certainly to the Bible, for that is the only Book in which God has revealed His will. This is the great mistake which Prof. Betts made—he went to men instead of to the Bible.

The Apostle Peter testifies: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit"; and Paul declares: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (II. Pet. 1:21; Heb. 1:1, 2). The Prophets, Jesus, and the Apostles are the holy men, the preachers to whom we must go that we may learn what to teach our children.

"THE SCANDAL OF CHRISTIANITY"

THE Rev. Peter Ainslie, a minister in Baltimore, said in a work entitled *The Scandal of Christianity*: "If we are to define our Christian faith in other words than those of Christ, why not take the words of Paul who, when all has been said, understood Christ better than any other man that ever lived?" Truly Paul had a perfect understanding of the teachings of Jesus and, as he testified, he shunned not to declare all the counsel of God (Acts 20:27), and as a part of that counsel he commanded: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that *ye all speak the same thing*, and that there be no divisions among you; but that *ye be perfectly joined together in the same mind and in the same judgment*."—I. Cor. 1:10. Jesus taught the same grand truth when he prayed: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are."—John 17:11. How one? *One in mind, all speaking the same things*. The Apostle Peter was of the same mind and he commanded: "*Finally, be ye all of one mind*." God moved upon the Prophet to proclaim the same truth and he testified: "Can two walk together, except they be agreed?"—Amos 3:3.

In the "broad way" which leads to destruction (Matt. 7:13, 14) the many can walk and believe as they please; but in the narrow way which leads to life all must believe the truth as revealed by God to the Prophets, Jesus and the Apostles. Truly, as Mr. Ainslie has termed it, the divisions of worldly christianity are rightly termed "*The Scandal of Christianity*," for it is not the Christianity of the Bible.

Mr. Ainslie also said: "Christ came into the world for a purpose, which has in it the finest possibility of courage and adventure of which the soul is capable. We need to face squarely a world that is largely un-Christian and not be afraid to ask ourselves, Is it possible to christianize the world with an unchristianized church? The task to be performed is the greatest in history, but the instrument by which it is to be done has incapacitated itself by its scandalous divisions."

Certainly it is not possible to convert men and women by an unchristianized church, and that is why we need to turn again to the Church of the Prophets, Jesus and the Apostles, where no "scandalous divisions" were allowed.

Mr. Ainslie then remarks: "What a maze of entanglements!" He names over groups of converts to fifty-three different denominations, and refers to "a hundred and fifty additional groups of converts, all denominationally labeled," and says: "It is no discourtesy that this list of denominations is shortened. What a bedlam to take the Gospel of Christ to China! Or to Japan! Or to India! Or to America! Or to the man on the streets of my own city!"

Now remember, I am not making these remarks about the so-called bedlam but am simply quoting them from a leading minister in a large city—but are they not true?

Continuing, Mr. Ainslie says: "Paul's question on the Damascus heights must come from the lips of the church: 'What shall I do, Lord?' There can be but one answer. Denominational Christianity must be abandoned for the Christianity of Christ....We have sought by every conceivable method to cover up the past sins of the church as well as the present day sins, making ourselves as comfortable as possible; but the time is here and now when Christians must uncover all sins and be unafraid to abandon those attitudes which have substituted denominational comforts for struggle and suffering, until the church, now 'sick, on her dying bed,' shall hear the voice of Jesus say, 'Arise and walk!'....There must be no hedging. Christianity's cure of the scandal of denominationalism is a desperately needed call, for the world never so needed Christ as it does to-day. The fact is that none of the churches is Christian....The weary world wants something better than any of these churches has produced. Long ago Bernard sighed and said, 'Who will grant me before I die, to see the church of God, such as she has been in the primitive times?' "

These statements from a minister testifying to the condition of the churches prove the words of Daniel, Jesus, and Paul true, for they all testified that a Roman power should arise which would wear out the saints and change God's times and laws, until all would go to sleep on their "dying bed," because of the great "falling away" when all were turned from the truth to fables (Dan. 7:25; 8:12; Matt. 25:5; II. Thess. 2:2—5; II. Tim. 4:3, 4). Even the historians are forced to testify that by the beginning of the seventh century "*true religion lay buried under a senseless mass of superstitions and was unable to raise her head.*"

**"CONTEND FOR THE FAITH WHICH WAS ONCE
DELIVERED UNTO THE SAINTS"**

It was the cry of the late Rev. L. T. Nichols, "to see the church of God such as she has been in the primitive times," and for that purpose he sought as for silver and searched as for hid treasures (Prov. 2:3—5)—casting aside the fables and traditions of men—to find the one "faith which was once delivered unto the saints" (Jude 1:3), that he might learn, obey and earnestly contend for its grand truths. That is why we are now, with pen and voice, so earnestly contending for the glory, power and harmony of this one God-given faith which comes by hearing the word of God (Eph. 4:5; Rom. 10:17).

This faith for which we are commanded so earnestly to contend is not the faith of which a speaker in the "World's Parliament of Religions" (Chicago, 1893) spoke, when he said: "But such a faith when evolved, even as we see it evolving to-day, will not be the product of one age or people....Its roots will search ever deeper into the past....as its branches will stretch toward skies of growing beauty and empire. Alike pagan and Christian in source it will be more than either pagan or Christian in result, for a faith to be universally applied must be universally derived." What a faith, *both Christian and pagan in its source*—pagan doctrines called Christian—but how opposed to the Bible faith which can come only "*by hearing....the word of God*"!

Think of what the chairman of the general committee, Dr. J. H. Barrows, said in introducing the Parliament of Religions to the assembled thousands: "I am confident that you will ap-

preciate the peculiar limitations which constitute the peculiar glory of this assembly. We are not here as Baptists and Buddhists, Catholics and Confucians, Parsees and Presbyterians, Methodists and Moslems; we are here as members of a Parliament of Religions....where for the first time in a large council is lifted up the banner of love, fellowship, brotherhood." What confusion! If Paul had been there, he would have cried as of old: "*God is not the author of confusion*" (I. Cor. 14:33).

While we believe that every individual has a right to believe as he pleases, and we would not call any man or woman a Christian who ever persecuted others for their belief, yet to be a true Christian we cannot be in fellowship with those who by word and conduct deny the one Holy God and His Word. Think of being in love and fellowship with the followers of Confucius, or of the false prophet Mahomet! Did not Jesus proclaim: "In vain they do worship me, teaching for doctrines the commandments of men....Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch"?—Matt. 15:9, 14. What did he command us to do? "*Let them alone.*" Not only did Jesus command to let them alone, but he knew that the church would apostatize, and after he had ascended to heaven he sent back a message proclaiming: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."—Rev. 18:4, 5.

As we have often stated, Babylon means confusion, and we are commanded to come out of the confusion by which we are surrounded and be a peculiar people, zealous of good works. The beloved Apostle John had been taught by Jesus, and he also proclaimed: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house [*the house of God, which is the church of the living God.*']—I. Tim. 3:15], neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."—II. John 1:9—11.

While we cannot persecute but must be kind to all, we cannot be in fellowship with nor bid God speed to those who have not the doctrine of Christ; and Christ testified that if they teach for doctrines the commandments of men, their worship

is vain. The Apostle John also proclaimed: "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth."—I. John 1:5, 6.

Paul not only commanded that they be all of one mind, speaking the same things (I. Cor. 1:10), but he also charged them: "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing." Of what are they ignorant? Not ignorant of worldly knowledge, but of the knowledge of God. Did Paul teach these truths to all the churches? We will let him answer: "For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, *as I teach every where in every church.*"—I. Cor. 4:17.

During the session of the World's Parliament of Religions in Chicago, a letter was read from Lady Henry Somerset of England in which she said: "The keynote you have set has already sounded forth its clear and harmonious strain, and the weary multitudes of the world have heard it and have said in their hearts: 'Behold how good and how pleasant it would be if brethren would dwell together in unity'....*The only way to unite is never to mention subjects on which we are irrevocably opposed.*"

Is that unity? Were the strains which sounded forth from the Confucians, Parsees, Moslems, Buddhists, Catholics—Roman and Greek—from the many Protestant sects, harmonious? *Never mention the subjects on which you differ!* Is that Bible unity? is that being all of one mind, all speaking the same things? I have a history of the Parliament of Religions and the words of the speakers testify to the fact that no Bible unity was there. The many poured forth praises of their pagan beliefs, a few the virtues of Christianity, while many were more afraid of offending the Moslems, Parsees, and the Turks, than the one great God; and not a voice was raised in defense of the *one faith* once delivered to the saints.

The Rev. L. T. Nichols—then in the prime of his life's career—applied for admission to the Parliament of Religions, but after questioning him and finding that he would contend for the one God, the one faith, and the Bible as the exponent

of that one faith, he was refused admittance. The Buddhist and the Mohammedan were welcome, but the door was closed against him.

Over thirty years ago, when first we read the history of the Parliament of Religions, we were astonished that Protestants would join in such an assembly. The passing years have proved what an injurious effect it had upon the young generation, for in that period infidelity and atheism have increased more rapidly than in any previous age; and how reasonable that it should have that effect, for if it does not matter what we believe, how natural for the young to think, We will believe what we please and do as we please.

CAN WE PROVE DIFFERENT BELIEFS FROM THE BIBLE?

A noted minister in New York City once said: "There are many earnest ministers in our church who believe the doctrine of the bodily resurrection is untrue....Why should we insist that the essential thing is the physical resurrection? This does not unchurch those who believe in the physical and bodily resurrection because they can find Scriptural grounds for their belief. And the man who does not believe this doctrine can find Scriptural grounds for his belief."

What a pronouncement for a minister to make! If his words were true, the Bible would indeed be like an old violin upon which you could play any tune. You may cry out that we need more religion and that the youthful generation is going to destruction, but can you expect the religion of the Bible to exert any influence over them when even ministers are quoted in our leading periodicals as saying such things, and not a voice is raised in defense of the Bible? This minister—and there are many like him who would teach the young generation that you can prove one thing from the Bible and then turn around and prove the very opposite from its pages—is only teaching them to ridicule instead of respect its truths or its Author; for such a book would be of no account in any affair in this life, much less in things which pertain to life eternal.

As Professor Joseph Alexander Leighton, Ph.D., LL.D., said in his work, *Religion and the Mind of Today*: "No great civilization has ever outlasted the demise of its religious

faith.... In the midst of social and moral chaos a few choice spirits may find consolation and strength in philosophy, but for the many a vivid, passionate, and energetic religious conviction is the condition of moral health and vigor....Otherwise, the recrudescence of paganism may become the recrudescence of barbarism....There are those who in this critical pass offer the easy solution that it matters not what a man believes or thinks, provided that he does what is right. The proviso begs the question. His creed or creedlessness must affect his deeds. In the storm and stress of life a thinking man must have a view of life, a conviction as to the meaning of human destiny, to steer his course by....It was the Hebrew Prophets who first proclaimed at once the necessity of social righteousness as the basis of the true worship of God, and the inviolable moral order of history, by virtue of which the fates of nations and of individuals are determined by their attitudes towards these ethical principles of social life."

We are indeed in the midst of a "social and moral chaos," and there has been a recrudescence of paganism until many are stranded on the rocks of sin, in danger of appalling disaster. Trust in God, belief in His Word, and hope of a glorious future are all that will keep men and women from poisoned cups.

"THOU SHALT BE RECOMPENSED AT THE RESURRECTION OF THE JUST"

WE deny that opposing doctrines are taught in the Bible and claim that it truly and solely teaches that all hope of a future life for the sleeping dead is by a bodily resurrection from death's slumber. The inspired writers speak of death as the extinction of life and never as the continuance of life. All Bible allusion to the subject of death is the very opposite to the false teachings of the day. Of the faithful Joseph it was said: "They embalmed him, and he was put in a coffin in Egypt."—Gen. 50:26. They did not say of him that he had "gone to his reward," or that he had "winged his flight to a better world." When Jacob thought that his beloved son was dead, he said: "I will go down *into the grave unto my son mourning.*"—Gen. 37:35.

When David lost his child, he said: "I will go to him, but he shall not return to me." We then read in I. Kings 2:10 that

when David died it was said of him: "So David *slept with his fathers*, and was buried in the city of David." David went to the grave where his son was. This fact is plainly proven by the Apostle Peter, for centuries after the death of David he testified that David was still asleep, when he said: "Men and brethren, let me freely speak unto you of the patriarch David, that he is *both dead and buried, and his sepulchre is with us unto this day*. Therefore being a prophet, and knowing that God had sworn with an oath to him, thathe would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell [*hades*, the grave], neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses." How plain! David was still dead and buried, but Peter could testify that God had raised Jesus from the dead, for they had seen him and talked with him after his resurrection.

Peter had been instructed by Jesus and he knew the church would be turned from this truth to the pagan fable that they went to heaven at death, so he testified: "*For David is not ascended into the heavens*: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool."—Acts 2:29—35. David, a Prophet with such knowledge that he could foretell the resurrection of Jesus, had not gone to heaven, but on the day of Pentecost was still dead and buried, still in the grave where also his son reposed.

I could multiply texts where it speaks of the dead, as it does of the good king Hezekiah, when it says: "*Hezekiah slept with his fathers*" (II. Kings 20:21). Hezekiah slept with his fathers and will sleep on until the voice of Jesus wakens all who are in the graves and they come forth. When Paul, in Heb. 11, names over some of the early generation of righteous dead—Abel, Noah, Abraham, Sarah, etc.—he simply says: "These all died in faith, not having received the promises, but having seen them *afar off*." When Luke records the death of Stephen, he says "*he fell asleep*" (Acts 7:60).

**"THY DEAD MEN SHALL LIVE, TOGETHER WITH
MY DEAD BODY SHALL THEY ARISE"**

WE shall now give a number of testimonies, proving that the Prophets, Jesus and the Apostles—without one dissenting

voice—all testify that there shall be a resurrection of the dead: "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and *continueth not*." Does man continue to live on? No, says the Prophet, man "*continueth not*." Then he exclaims: "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thy hands."

The question was: "*If a man die, shall he live again?*" Not if a man die shall he continue to live. Where did the Prophet expect to wait between the time of death and the time he would live again? Let him answer his own question: "If I wait, *the grave is mine house*: I have made my bed in the darkness....They shall go down to the bars of the pit, when our rest together is in the dust....For I know that thou wilt bring me to death, and to the house appointed for all living."

Not only Job but all living would go to the grave, the house appointed for all. When did he expect to live again? Listen to his answer: "Oh that my words were now written! oh that they were printed in a book!.... For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (Job 14:1, 2, 14, 15; 17: 13—16; 30:23; 19:23—27). He knew that he would moulder in the tomb, yet by the mighty power of God he would live again.

The Psalmist also cries: "God will redeem my soul from the power of the grave."—Ps. 49:15. The dead soul, or man, is in the power of the grave and must be redeemed from it ever to live again. The Prophet Isaiah had the same hope and cried: "Thy dead men shall live, *together with my dead body shall they arise*. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."—Isa. 26:19. The dead are asleep, knowing nothing, and they must awake and rise from death's slumber before they can be rewarded.

WHERE ARE THE DEAD? ASLEEP IN THE DUST OF THE EARTH

DANIEL the Prophet had the same hope, and proclaimed: "At that time shall Michael [Christ] stand up, the great prince which standeth for the children of thy people....and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake."—Dan.12:1, 2. *Asleep in the dust of the earth!* How true! for that is just where we lay them when death comes. Through the Prophet Hosea the Lord proclaims: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction."—ch. 13:14. The dead are now in the grave and must be ransomed from its power before they can live again. Jesus taught the same truth as the Prophets of old, for he said: "Verily, verily, I say unto you, The hour is coming....when the dead shall hear the voice of the Son of God: and they that hear shall live....Marvel not at this: for the hour is coming in the which all that are in *the graves*, shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John 5:25, 28, 29.

Where did Jesus say the dead are? "*In the graves.*" Can you claim to believe in Jesus when denying his words and saying that the dead are in heaven? No. Remember what Jesus said in Mark 8:38: "Whosoever therefore shall be ashamed of me and of *my words* in this adulterous and sinful generation; of him also will the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

The case of Lazarus is an example of what Jesus meant by being raised from death's slumber. What did Jesus say to comfort Martha and Mary when their brother died? Did he say: "Do not mourn; your brother is up in heaven"? No. He said: "*Thy brother shall rise again,*" plainly teaching that Lazarus was in the tomb. Martha understood the truth, and she said: "I know that *he shall rise again in the resurrection at the last day.*" What did Jesus do to raise Lazarus? He went to the grave where Lazarus had lain for four days and commanded them to take away the stone, and cried:

"*Lazarus, come forth*"—not, "Lazarus, come down from heaven"—"And he that was dead came forth, bound hand and foot with grave clothes:....and Jesus saith unto them, *Loose him, and let him go.*" Lazarus had not gone to his reward, but was sleeping in the tomb. In Luke 14:14 Jesus also taught that the dead shall be rewarded at the resurrection, for he said: "And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." When shall Abraham, Sarah, Daniel, Paul, Mary, or any of the faithful be recompensed? "*At the resurrection of the just.*" Do you believe the words of Jesus? Did he not say: "Behold, I come....and my reward is with me, to give every man according as his work shall be"?—Rev. 22:12.

Can we obtain the reward until He comes to bring it? Did Paul teach as did Jesus? He most certainly did, for he proclaimed: "I would not have you to be ignorant, brethren, concerning them which are asleep....For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord *shall not prevent* them which are asleep [*'have no advantage over those who have fallen asleep'*—Goodspeed's and Weymouth's translations]. For the Lord himself shall descend from heaven....and the dead in Christ shall rise first."—I. Thess. 4:13—16. Of what did Paul want them not to be ignorant? That their brethren were sleeping and would not waken from death's slumber until that grand Resurrection Day when Jesus will come the "second time" (Heb. 9:28). Listen to his words in I. Cor. 15:13, 17, 18, 20, 23: "But if there be no resurrection of the dead, then is Christ not risen.... And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished....But now is Christ risen from the dead, and become the firstfruits of them that slept....But every man in his own order: *Christ the firstfruits; afterward they that are Christ's at his coming.*"

What did Paul teach? He taught that if the dead rise not, then they which are *fallen asleep in Christ have perished*. If the theory of the world were true—that people at death go to a place of joy and felicity—could it be said of them that they had perished if there be no resurrection of the dead?

What do we have to do to gain immortality, eternal life? We find the answer in Rom. 2:7: "*To them who by patient continuance in well doing seek for glory and honor and im-*

mortality, eternal life." If immortality is a natural and present possession, how can we seek for it? Can we seek for that which we already possess? We often hear the words of John 3:36 quoted to prove that we already have immortality. They are: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life." The very connection proves that eternal life is not a present possession, for if it were it would not depend on belief. How have we eternal life? We can read the answer in Titus 1:2 and I. John 2:25: "In hope of eternal life, which God, that cannot lie, *promised before the world began....* And this is the promise that he hath promised us, even eternal life." How can you promise a man that which is already his own? God has promised that Christ will come and bring eternal life, immortality, to all who will now seek it by patient continuance in well doing. We also read in Col. 3:4: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Christ, when he comes the "*second time,*" will bring the knowledge to impart eternal life to all who have sought for it by keeping the commandments of God.

Can you not see from these many testimonies how false was the accusation of the gentleman who claimed that you could prove from the Bible that there would be no physical resurrection of the dead? They are like the enemies of Paul's day, for we read in Acts 17:31, 32: "Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. And when they heard of the resurrection of the dead, some mocked." In Paul's day they mocked at the thought of the resurrection of the dead—as they do now—but that does not change God's truth; and it did not silence Paul, for he cried: "Touching the resurrection of the dead I am called in question," but "*there shall be a resurrection of the dead, both of the just and unjust*" (Acts 24:21, 15).

Dr. Fosdick of New York City is one who mocks at the thought of the resurrection of the dead. In his work entitled *The Modern Use of the Bible*, he says: "Some preachers are impressed by the truth, vividly presented to us with fresh and startling illustrations, that the Bible has ways of thinking that are no longer ours.... With this conviction in mind let us consider certain typical contrasts between Biblical thinking

and our own. For example, I believe in the persistence of personality through death, but I do not believe in the resurrection of the flesh....In the Bible immortality is associated with the resurrection of the body; among us immortality is conceived as escape from the body....Many of our forefathers could not conceive immortality apart from a resurrected body....When one goes back to early apologists like Justin Martyr, one finds immortality inextricably associated with what the Apostles' Creed calls 'resurrectionem carnis.' They put it boldly and unequivocally: *'We expect to receive our bodies again after they are dead and laid in the ground.'* The basis for this physical phrasing of immortality is plainly laid in the Bible."

Of course *the basis of the physical resurrection is plainly laid in the Bible*, and that is why we accept it. Justin Martyr lived in the early years of the 2d century and had not been turned from this truth to the pagan doctrine of the immortality of the soul.

Then Dr. Fosdick makes a very striking admission: "In the first place, the earliest conception of man's nature which meets us in Scripture would logically necessitate a physical resurrection if there were to be any restored life after death at all. For, at the beginning, what we would call the physical and spiritual elements in man were not distinguished, much less regarded as separable. Man was as yet an undifferentiated unity, so that the continuity of a man's spirit apart from his preserved or restored flesh was an inconceivable idea....When Enoch was translated or Elijah went to heaven....the whole man went. Our rarefied conception of a soul had not yet arisen....Historically the major agency in crowding out the older ways of thinking has been the Greek philosophy. Its basic premise was the evil of the physical body and the desirability of the soul's escape from its fleshly imprisonment to the realm of eternal spirit. It did not want a bodily resurrection; it wanted to escape from the body altogether."

CAN A MAN EXIST WITHOUT A BODY?

DR. FOSDICK has acknowledged the very point for which we have been contending, that the Bible teaches that all hope of a future life depends upon a resurrection of the dead. It is no wonder he thinks that the Bible has many ways of think-

ing which are not his. How could Elijah be taken to some one of the wonderful planets without the whole man going?

Another minister stated: "There are three stages of existence of the soul. First, this earthly life with an earthly body. Second, the waiting life without a body." Is not this the essence of nonsense? Did anyone ever see a man or a woman without a body? This thought truly came from the pagans.

Dr. Fosdick admits that according to early Bible thought "*the continuity of man's spirit apart from his preserved or restored flesh was an inconceivable idea*," and he also acknowledges that his thought that the spirit could survive the body came from Greek philosophy.

What is the spirit or breath of man? Many quote Eccl. 12:7 to prove the conscious state of the dead: "Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it." What is the spirit which leaves the body at death? The original word translated "spirit" in Eccl. 12:7 is "*ruach*," and turning to the Hebrew Lexicon we read for its first definitions: "*To breathe, to blow, especially with the nostrils....especially with the mouth....to smell (as is done by drawing the air in and out through the nostrils). Spirit, breath—breath of the mouth, breath of the nostrils....to breathe, breath of air, air in motion....breath, life, the vital principle, which shows itself in the breathing of the mouth and nostrils.*" To show how it is used in this connection, the lexicographer gives Eccl. 12:7, the spirit (*ruach*) returns to God who gave it. What leaves the body? The breath. "Cease ye from man, whose *breath is in his nostrils*," is the command of Isa. 2:22. We live by inhaling the same breath of life which preserves the lamb on the plains or the beast in the forest, for we read: "*Yea, they have all one breath.*"—Eccl. 3:19.

DO WE KNOW ANYTHING AFTER THE BREATH LEAVES THE BODY?

LET us hear the answer in Ps. 146:3, 4: "Put not your trust in princes, nor in the son of man, in whom there is no help ['no salvation'—margin]. *His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.*" What perishes when man returns to mother earth? "*In that very day his thoughts perish.*" Does he know anything when his thoughts perish? Let the Wise Man answer: "*For the living*

know that they shall die: but the dead know not anything.... Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."—Eccl. 9:5, 10. What do the dead know? *They know not anything.* Is there any knowledge or wisdom in the grave where the dead go? No.

Once an interested friend asked the question: "Do you think the spirits of the departed return?" If this friend had lived in the days of Socrates and Plato, pagan philosophers, and had asked them this question, they would have answered in the affirmative, for they believed that the spirit of man is a real, living entity, capable of thinking without the brain, of seeing without an eye, of living without a body. Truly, the world has been made drunk on this pagan doctrine.

Christ is the only one of our race who has received immortality, eternal life; for Paul, speaking of Christ, says: "That thou keep this commandment....*until the appearing of our Lord Jesus Christ*: which in his times he shall show, who is the blessed and only Potentate, the King of kings and Lord of lords; *who only hath immortality.*"—I. Tim. 6:14—16. God and the angels are immortal, but of our race Christ is the only one who has received the precious gift. This is why Paul testified in I. Cor. 15:23: "But every man in his own order: Christ the firstfruits; afterward they that are Christ's *at his coming.*" That is the time when the faithful shall receive immortality.

"ARE THE DEAD CONSCIOUS BETWEEN DEATH AND THE RESURRECTION?"

THIS question was once sent by an interested friend because he had heard a minister state that people could think better when dead than when alive. At a funeral the minister had said of the dead: "Ah, he knows all now!" Is that Bible, or is it the pagan thought elaborated by Socrates and Plato? We affirm without any fear of successful contradiction that it is pagan from first to last. They have heard the hymn from childhood, "A never dying soul to save and fit it for the skies," and that has more influence than all that God can say.

We can prove that the phrase "immortal soul" is not found in the Bible from Genesis to Revelation, that instead God says "*The soul that sinneth, it shall die*" (Ezek. 18:20); but evi-

dence has no influence on men and women so long as they are blinded by the pagan fable.

How opposed to all mercy and reason is the doctrine of inherent immortality! To think that an All-wise God bestowed eternal life upon the vile, the low, the adulterers, the robbers, the murderers, the gangsters, the bomb throwers, etc., that they might live through an eternity of misery! On the other hand how just and reasonable is God's plan! giving this present life to millions and offering to all who will seek for it by a patient continuance in well doing the prize of eternal life.

It was the doctrine of inherent immortality which caused the apostate church to accept the pagan and inhuman doctrine of eternal torment, for if man is immortal he must live to all eternity either in joy or misery, for "mortal" signifies "that which is subject to death," while "immortal" is "that which is not subject to death."

"I AM HE THAT LIVETH; AND WAS DEAD"

IN a work by Dr. Fosdick, entitled *The Assurance of Immortality*, he says: "While immortality may not be proved, it certainly has not been disproved....This is well worth emphasizing because so often the reverse is urgently insisted on; because continually we are reminded that no satisfactory demonstration of life beyond the grave has ever yet been found." It is passing strange that a minister could make such a statement—that future life has never been proved. Matthew, Mark, Luke, and John testify that the Apostles saw Jesus after he rose from the dead (Matt. 28:7—10; Mark 16: 6—10; Luke 24:5—34, 36; John 20:14—19), and Paul, one of the greatest believers of the Apostolic Age—both from a Biblical and a historical standpoint—also testifies that he saw Jesus after his resurrection, that he was seen of Cephas, then of all the Apostles, "after that he was seen of above five hundred brethren at once," then of James and of all the Apostles (I. Cor. 15:5—7).

Speaking of Luke in the *New Commentary*, edited by Bishop Gore of London, we read: "We are bound, then, by all the evidence to approach Luke's Gospel as the word of a competent historian who combined with an enthusiasm for the work of God which he is describing both that sincere desire for accurate information which his preface claims, and the

best opportunities for obtaining it....His Gospel is of course only the first of two volumes of one work—the Gospel and the Acts of the Apostles—which are covered by the same preface, and which carry the story from the birth of the Forerunner and the birth of Christ, through His Ministry, Passion, Resurrection, and Ascension....Second-century tradition unanimously ascribed both books to Luke ‘the beloved physician’ and companion of St. Paul....And criticism confirms the attribution.”

Luke, this “competent historian,” testifies again that Christ rose from the dead, for we read in Acts 1:1—11: “The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he....had given commandments unto the apostles whom he had chosen. To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God....And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.” What does Luke testify? That Christ “*showed himself alive after his passion by many infallible proofs, being seen of them forty days.*” What evidence from a reliable historian to confirm the truth of the testimony of holy witnesses!

Jesus, after he ascended to heaven, sent back a message by the hand of an angel (Rev. 1:1, 2) to the beloved John, and in that message we read: “I am he that liveth, and was dead; and, behold, I am alive for evermore; and have the keys of hell [*hades*] and of death.” This is the rendering in our Common Version, and Moffatt translates it as follows: “*I was dead and here I am alive forevermore, holding the keys that unlock death and Hades.*” Weymouth gives us almost the same translation and renders it: “*I died; but I am now alive forevermore, and I have the keys of the gates of Death and of Hades.*”

Do you believe this message from Jesus, the only message which ever came from one who passed through Death’s portals? Do you believe Jesus? Do you believe the New Testament? if you do you are forced by the evidence to believe in the bodily resurrection of the dead, that Jesus actually rose from the tomb. What unity, what harmony in the evidence which God gives! Notice the contrast between the seven hundred ministers and the holy men through whom God spoke! Does not the harmony of the inspired writers prove the Bible to be of

God and not of man? Jesus holds the keys which will unlock the tomb, and He will give eternal life to those, only, who seek for it by a patient continuance in well-doing. What are the keys? Let Jesus tell us. Speaking to the false teachers of the law, he said: "*Ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.*"—Luke 11:52. That is what the false teachers have done, taken away the key of knowledge and in its place proclaimed the fables and traditions of men.

Herbert Spencer, the worldly philosopher, once said that if we only knew a law by means of which we could replace the waste of the system, there would be unending life, eternal existence. It was by the knowledge of law that Jesus raised Lazarus from the tomb, and it will be by knowledge of law that he will raise the sleeping dead in the glorious future.

"OF THE ORIGIN OF LIFE WE HAVE NO KNOWLEDGE"

WE all know that it is a principle of chemistry that matter is indestructible. Now suppose that I had a watch, a complicated piece of machinery, and should I drop the watch into a tank of acid sufficiently powerful to completely dissolve it I would have no watch left; but could not a master-chemist take that acid solution and extract from it all the various elements of which the watch was made, turn them over to the watch-maker, and in the end could I not have my watch again?

Now let us reason. In *Outline of Science*, edited by J. Arthur Thomson, we read: "The most perfect machine in the world is the body of man. The further we advance in our knowledge of it, the more we wonder at the ingenious mechanisms which are crowded into its structure....We speak of the body as a machine, but it is hardly necessary to say that none of the most ingenious machines set up by modern science can for a moment compare with it. The body is a self-building machine; a self-stoking, self-regulating, self-repairing machine—the most marvelous and unique automatic mechanism in the universe....The most extraordinary cells in the body are probably those in the fore-brain, or main part of the fore-brain, in the layer which is the seat of the process of thought....A single act of thought involves the co-operation of a vast multitude of brain-cells; a single movement of the limb im-

plies the contraction of thousands of muscle-cells, a single beat of the heart sends billions of blood-cells whirling down the dark pipes that we call blood-vessels." Can you wonder that the great scientist was caused to exclaim: "*What would not one give to be able to account for the making of a body?....No one knows.*"

If I should say that nature evolved the watch out of the materials of which it is composed, you would count me very deficient in intellect; and can you think that by the forces of nature the human body, a far greater mechanism, was *evolved*? Such a wonderful machine proves that there is a greater mind than man or all the forces of nature—a master Mind, an All-powerful Creator, whom we call God. Can any chemist or scientist on earth create life? You are forced to answer no.

We also read in *Outline of Science*: "From the earliest times human beings have pondered over the nature of life.... Of the origin of life we have, in the nature of things, as yet no definite knowledge....What then do we know about this organizing principle we call life? exceedingly little." We see life all around us, which proves that there is One able to create and maintain it. And if this body dies—a chemical disintegration does take place—cannot the Master-Chemist, who brought into operation the laws by which the body is formed and life infused into its wonderful mechanism, rebuild it, and cause it to stand again as really as the watchmaker can replace the watch which was destroyed? There must be a Supreme Intelligence behind this universe. Nothing is accomplished, in our experience, unless some one with intelligence directs its accomplishment. A load of brick and stone, dumped into a corner lot, does not build itself into a house; an armful of wire and iron does not make itself into a dynamo and begin sending out currents of electricity. So with the universe; behind it, fashioning it, directing it, stands this Great Intelligence.

Did the millions of worlds which revolve in the immensity of space create themselves? No. The Great Creator formed and created and set in action all those glorious worlds, all governed by law, and can we not believe that He can cause the words of the Prophets and Jesus to be fulfilled: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust....and the earth shall

cast out the dead....Though after my skin worms destroy this body, yet in my flesh shall I see God....Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth" (Isa. 26:9; Job 19:25—27; John 5:28, 29). In that glorious coming Day will be fulfilled the words of I. Cor. 15:53—55: "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. *O death, where is thy sting? O grave, where is thy victory?*" When shall we gain the victory over death and the grave? When this mortal puts on immortality—proving that immortality is not a present possession but one to be sought for by a patient continuance in well doing (Rom. 2:7).



"I know that my Redeemer lives;
This thought transporting pleasure gives;
And standing at the latter day
On earth, His glories will display.

"And though this goodly mortal frame
Sink to the dust from whence it came;
Though buried in the silent tomb,
Worms shall my skin and flesh consume;

"Yet on the Resurrection Morn
New life this body shall adorn;
These active powers refined shall be,
When Christ, my Saviour, I shall see.

"Though perished all my cold remains,
Though all consumed my heart and reins,
From death, myself, I shall arise,
Life to receive, If mine the prize.

"He lives, all glory to His name!
He lives, eternally the same;
What joy the sweet assurance gives,
That Jesus, my Redeemer, lives!"

WHAT IS THE FATHER'S HOUSE?

WE shall now take up some passages of Scripture which have been quoted to prove the conscious state of the dead and that they are now happy in heaven. A friend once sent me some questions which a certain minister answered. One question and answer to the same reads as follows: "Do you think people go to heaven or to torment at death? A.—It is equally clear that at death the saved go to be immediately with the Lord in heaven, and the lost into a place of punishment, and that both are conscious."

Is this Bible? Let Jesus tell us whether or not the righteous go to heaven. In John 13:33 we read: "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come [John 8: 21]; so now I say to you." What did Jesus say to the Jews and also to his disciples? "WHITHER I GO, YE CANNOT COME." Are not these words of Jesus plain? Do you believe them? The disciples could not go where Jesus was going.

What words of consolation did Jesus give to them after he had told them that they could not go where he was going? He said: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you....*I will come again, and receive you unto myself; that where I am, there ye may be also*" (John 14:1, 3).

What is the Father's house? We have been taught that the Father's house is heaven; but can such a statement be found in the Bible? No. God's people are represented as the house of the Lord. Turning to Heb. 3:6, I. Tim. 3:15, I. Pet. 2:5, we read: "Christ as a Son over his own house; *whose house are we....* That thou mayest know how thou oughtest to behave thyself in the house of God, *which is the church of the living God, the pillar and ground of the truth....Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*" We also read in I. Cor. 3:9: "We are laborers together with God: ye are God's husbandry, *ye are God's building.*"

The true Church, founded on the words of the Prophets, Jesus and the Apostles, is the house or building to which Jesus

referred in John 14:2, for we read in Eph. 2:19—21: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God: and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom *all the building fitly framed together groweth unto an holy temple in the Lord.*" To be worthy of being a precious stone, to have an abiding place in that wonderful spiritual house, we must now grow unto holiness by putting away all evil.

God's faithful children will form the house, but, mortal as we are, we should perish if life—immortality—did not come from heaven; for we also read in Col. 3:4: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." God has given Christ the power to bestow eternal life on all who are worthy, but it will not be bestowed until "*Christ....shall appear*" the "*second time.*"

Moffatt's translation of Col. 3:5—9 tells us what we must do in order to have an abiding place in the house of the Lord. These verses read as follows: "So put to death those members that are on earth: *sexual vice, impurity, appetite, evil desire, and lust* (which is idolatry), things that bring down the anger of God on the sons of disobedience. Once you moved among them, when you lived in them: but off with them all now, *off with anger, rage, malice, slander, foul talk! Tell no lies to one another.*" If these commands were obeyed, what a different world we should have at the present time!

"OUR HOUSE WHICH IS FROM HEAVEN"

THOSE who believe that man is conscious in the death state and goes to heaven for his reward, often refer to II. Cor. 5: 1, 2, in support of their theory: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Notice that it does not say *eternally* in the heavens, but this part of the house is eternal, and it is in the heavens and will remain there until Christ comes to bring the reward. Carefully read the next verse: "For in this we groan, earnestly desiring to be clothed upon *with our house WHICH IS FROM HEAVEN.*" In place of having to go to heaven to be clothed upon, *it comes from heaven* to us.

The subject is more fully explained in verse 4: "For we that

are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, *that mortality might be swallowed up of life.*" What must be swallowed up of life? *Mortality!* Is not this poor mortal state, with all its aches and pains, a burden? We are now in this body of mortality, and we long to be clothed upon with immortality, the part of the house which comes from heaven.

In the next verse we read: "Now he that hath wrought us for the selfsame thing is God, who hath also given unto us the earnest of the Spirit." What is the "earnest of the Spirit"? In the original, "earnest" signifies "money deposited in case of purchase, surety, pledge." Inasmuch as we can, through fulfilled prophecy, prove that Christ rose from the dead to gain eternal life, and could cry: "*I am he that liveth, and was dead; and, behold, I am alive forevermore,....*" and have the keys of hell [*hades* the grave] and of death" (Rev. 1:18), we can have the blessed assurance that if we follow in his footsteps and die to sin as he died, he will use the keys and unlock the tomb to us and every faithful sleeping one in that glad coming Day. We have the earnest of the spirit, the pledge or assurance, that if faithful we shall gain the victory over death and the grave and be able to cry: "O death, where is thy sting? O grave, where is thy victory?"—I. Cor. 15:55.

Turning again to II. Cor. 5:6, 7, we read: "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight)." The two things under consideration are, that we are now in this *body of mortality* and we long for the change to the immortal state, to be clothed upon with our house which is coming from heaven. We do not possess this immortal state now, for, as Paul testified, "*we walk by faith, not by sight.*" So long as we are in this mortal state—in this body of mortality—we are absent from the Lord; that is, we cannot enter the kingdom of God in this, our mortal condition.

Paul makes this plain in I. Cor. 15:50—54: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption....*We shall not all sleep, but we shall all be changed.*"

What does Paul mean by saying that all shall not be asleep? He means that some called out of darkness in this eleventh hour of the day of salvation will be *living* when Christ comes. Paul taught this truth in I. Thess. 4:15, 16: "For this

we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven....and the dead in Christ shall rise first."

St. Paul testifies again in First Corinthians 15:33: "For this corruptible must put on incorruption, *and this mortal must put on immortality.*" Immortality, then, is not a present possession, but something that we must gain before we can inherit the Kingdom.

"WE MUST ALL APPEAR BEFORE THE JUDGMENT SEAT OF CHRIST"

IN II. Cor. 5, after consoling us with the thought that life, immortality, is coming from heaven, and that then we shall no longer be burdened with the ills and aches of mortality, in verse 10 Paul reveals that this glorious state will not be attained until after we are judged; for he says: "*We must all appear before the judgment seat of Christ*; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." How plain and reasonable! What would you think of a judge who should reward or punish a man before his trial, and then bring him back from his state of felicity or torture, as the case might be, to be judged to see whether he were worthy of reward or punishment? There is no such foolishness taught in the Scriptures, but the dead sleep until they are resurrected to appear with the living before the Judgment seat of Christ.

When will that be? Let Jesus and Paul tell us: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another....Because he hath appointed a day, in the which he will judge the world" (Matt. 25:31, 32; Acts 17:31). Seeing that God has appointed a day for Judgment, what great event will occur at that time? Jesus testified that it would be "WHEN THE SON OF MAN SHALL COME IN HIS GLORY, AND ALL THE HOLY ANGELS WITH HIM"; and Paul affirmed: "I charge thee therefore before God, and the Lord Jesus Christ, *who shall judge the quick and the dead at his appearing and his kingdom.*" When is Christ to judge the living and the dead? When he comes to establish his Kingdom. All who

have entered into covenant with God must appear before the Judgment seat before the reward is bestowed.

The Apostle, after naming over Abel, Noah, Abraham, Sarah, etc., informs us in Hebrews 11:13, 39, 40: "These all died in faith, not having received the promises, but having seen them *afar off*....And these all, having obtained a good report through faith, *received not the promise*....that they without us should not be made perfect."

Death is a dreamless sleep, and the dead are all unconscious of the trials and sorrows which beset humanity. In death's slumber there is no consciousness of time, and though Paul fell asleep over eighteen hundred years ago it will be to him only a moment until he awakes in the glad Resurrection Morn. How wise is the plan of the Almighty, not to reward or punish at death—singly—but to gather all to the Grand Assize where justice will be meted out to one and all.

Paul explains this in Eph. 1:9, 10: "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ...." What is the mystery of his will which he has caused to be made known to us? It is that in the "*dispensation of the fulness of times*" he will gather those called out in the days of Adam, Noah, Abraham, Isaiah, Jeremiah, Daniel, Paul, and in this, our day—one grand company—to stand before the Judgment seat.

"TO WAIT FOR HIS SON FROM HEAVEN"

IN II. Tim. 4:1, 6—8 Paul plainly teaches that he did not expect his reward until after Christ comes. He proclaimed: "I charge thee therefore before God, and the Lord Jesus Christ, *who shall judge the quick and the dead at his appearing and his kingdom*....For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." Did Paul expect the crown of glory when his work was finished? No. He knew that it would be laid up for him to be bestowed on a certain day. At what day? As stated in verse 1,

when Christ shall come to judge the living and the dead and set up his Kingdom. This is the time to which Paul referred in I. Thess. 1:10: "*And to wait for his Son from heaven, whom he raised from the dead, even Jesus.*" Like Job, he knew that he would wait in the grave—the house appointed for all living (Job 17:13; 30:23)—until the Master comes to bestow the "crown of righteousness" on the faithful.

A friend once sent us a question on this subject, the answer to which will be very applicable here. The question was:

"WHAT DOES GOD SAY A SOUL IS?"

THE word "soul" is a translation from the Hebrew and the Greek, and, quoting from *Wilson's Emphatic Diaglott*, a word for word translation, we read: "The Hebrew word *nephesh*, of the Old Testament, occurs about 700 times, and is rendered *soul* 471 times, *life* and *living* about 150 times; and the same word is also translated *a man, a person, self, they, me, him, any one, breath, heart, mind, appetite*, the body (dead or alive), *creature*, and even a *beast*, for it is 28 times applied to *beasts*, and to *every creeping thing*. The Greek word *psuchee* of the New Testament, corresponds with *nephesh* of the Old. It occurs 105 times, and is rendered *soul* 59 times, and *life* 40 times. The same word is also rendered *mind, us, you, heart, heartily*, and is twice applied to the *beasts* that perish....Perhaps it may be worthy of notice, that in all the 700 times which *nephesh* occurs and the 105 times of *psuchee*, not once is the word immortal, or immortality, or deathless, or never-dying, found in connection, as qualifying terms."

In the Hebrew Lexicon the first definitions of *nephesh*—soul—are: "*Breath, breath of life....the soul, by which the body lives, the token of which is drawing breath....hence life, vital principle....The soul is also said both to live, and to die, to be killed.*" In this instance the lexicographer gives Num. 31:19, which reads as follows: "And do ye abide without the camp seven days: whosoever hath killed any *person*" (*nephesh*). In similar connections *nephesh* is translated *person, or persons*, twenty-four times.

In I. Kings 17, the son of the woman whom Elijah had succored became sick, as we learn from verse 17: "And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so

sore, that there was no *breath* left in him." The widow, sorrowing, came to Elijah, "and he said unto her, Give me thy son....And he cried unto the Lord,....and said, O Lord my God, I pray thee, let this child's soul [*nephesh*] come into him again. And the Lord heard the voice of Elijah; and the *soul* [*nephesh*] of the child came into him again, and he revived."—vs. 19—22. What left the body that caused the death of the child? The breath. What did Elijah, endued with Holy Spirit power, cause to return to the child? The breath, without which the child was a dead soul.

This is identical with James 2:26: "For as the body without the spirit ['breath'—margin] is dead, so faith without works is dead also." The word here translated *spirit* is *pneuma*, and its first definitions—as given in the Greek Lexicon—are: "*Wind, air....the air we breathe, breath, to collect breath, also breathing, respiration.*"

In Luke 8 we are told of the ruler who came to Jesus, imploring him to come to his house, for his daughter was dying. As Jesus was on the way, they met him with the sad news that the girl was dead; but Jesus said: "Fear not: believe only, and she shall be made whole." When he came into the house "all wept and bewailed her....And he put them all out, and took her by the hand, and called, saying, Maid, arise. And her spirit [*pneuma*, breath] came again, and she arose straightway: and he commanded to give her meat." Without the breath of life she was dead; but Jesus, who knew a law by means of which he could infuse the breath of life into the dead girl, caused her to live again.

"IS NOT THE MIND ABSOLUTELY DEPENDENT ON THE BRAIN?"

WE have already taken the position that thought is the result of impressions made upon the brain, and that without a living brain there can be no thought. Many who believe that in some way the dead are conscious, are yet forced to believe that mind depends on brain. The Rev. Harry Emerson Fosdick believes that man is conscious in the death state, and yet in a work entitled *The Assurance of Immortality* (1913), he says:

"We come, therefore, in our discussion of the possibility of life beyond the grave, to that difficult question in which all

other objections to immortality have their culmination: is not the mind absolutely dependent on the brain? Not the evolutionary doctrine, but the modern laboratory study of the physical basis of personality, most urges this query on us. There is no longer any doubt about the facts to be interpreted. A continuous layer of gray matter, varying in thickness from one-twelfth to one-eighth of an inch, and folded upon itself, 'as one would crumple up a handkerchief,' forms the outer surface of our brains. No thinking is ever done by men without the co-operation of this delicate and highly organized nervous tissue. Each psychical function has some special lobe or convolution in the gray matter, without which the corresponding mental activity is utterly impossible. In many cases the exact location of the sensitive surface, where the special forms of intellectual activity are carried on, is known to the psychologists. They know the area in the brain with which we hear, the area with which we see; they know the lobes by which we move our arms and legs, our lips and tongues and eyes; they know the convolution where the function of speech is carried on and without which abstract thinking is impossible. They can even distinguish the surface with which we hear words from the surface with which we read them. Nothing is clearer than that for every functioning of the minds of men there is a corresponding molecular activity in the gray matter of the brain. The conclusion at first seems inevitable, that the mind is absolutely dependent on the physical structure and is inseparable from it....

"We know that we are dependent on our brains. Every fever that congests our nervous systems; every paralytic stroke that attacking the right hemisphere of the brain cripples the left side of the body; every illness that reduces our power of thought by disabling the machinery with which our thinking must be done, says in popular speech what the psychologists assert in scientific terms, that we are dependent on our brains. When a good character is altered by a blow upon the skull, and is restored again by surgeons who trephine the bone and relieve the pressure upon the convolution underneath, that fact only makes more vivid and explicit what every ordinary man has known, that the healthy condition of his nervous system is prerequisite to a healthy personality. The essential problem has not been altered by the modern discoveries of the physiological investigators; it has only been made more

manifest, more circumstantial and more urgent. The intimate relationship between the mind and the brain has been so illustrated in detail, so proved by experiments verifiable and clear, that the modern man has come to say with a definiteness and an assurance which his own experience never would have wrought in him, that his personality is absolutely dependent on his brain."

In an article in *The Literary Digest* (July 3, 1933) we read: "Think of your brain as a telephone switchboard, only more complicated than any switchboard you can possibly imagine. Think of the lines connecting the different brain cells. How many of these are there? Somewhere from 10,000,000,000 to 14,000,000,000. Now try to figure out how many different lines there are connecting each of these cells with all the others. You simply can't do it. But Prof. C. Judson Herrick of the University of Chicago has figured it all out. To count these connections, these telephone lines of the brain, one runs into figures so stupendous that it makes the astronomical figures dealing with hundreds of light-years by comparison mere kindergarten arithmetic.... So it would seem that if the whole brain is a telephone exchange the brain cell itself is an electrochemical organism, that is, a sort of electric battery. According to Dr. Herrick, when the brain is active—that is, whenever we think or feel—it generates more activity, and the chemical activity becomes greater. But just how these electro-chemical processes in the brain cells create the 'miracle of mind' is something that the scientists find as mysterious as ever. Only they do know that the mind can not exist without the brain, and that the brain is dependent on the general physiological functions of the body."

Certainly they "*know that the mind can not exist without the brain,*" nor the brain exist apart from the body.

This is sound reasoning founded on the best scientific thought and, best of all, in harmony with the wisdom of God as revealed in the blessed Bible, which plainly declares that "*the living know that they shall die: but the dead know not anything*"; that "*the dead praise not the Lord, neither any that go down into silence*"; that "*his breath goeth forth, he returneth to his earth; in that very day his thoughts perish*" (Eccl. 9:5; Ps. 115:17; 146:4).

How passing strange it is that the masses of mankind can believe that men and women are alive when dead, can exist

apart from a living organism, can exist without a body, without a living brain, rather than believe the true Bible doctrine that the same mighty God who gave life in the beginning can, by knowledge of law and power divine, resurrect and cause the dead to live again, with minds which not only can acquire depths of knowledge, but always retain the knowledge acquired.

The only way we can account for the darkness in which the world is engulfed on this subject is to believe the words of the Prophet recorded in Isa. 29:9: "Stay yourselves, and wonder; cry ye out, and cry: *they are drunken, but not with wine; they stagger, but not with strong drink.*" Truly, we were all drunk on the pagan wine of Babylon, but how wise to partake of the true bread from heaven that we may be sobered off ere it is too late.

DID THE THIEF ENTER PARADISE THE DAY HE WAS CRUCIFIED?

DURING the many years we have been engaged in mission work, when conversing with people regarding the Bible teaching of the state of the dead—that they wait in the grave until the Resurrection Morn—many invariably refer to the thief who was crucified with Jesus, saying that he went to heaven that day for his reward. In a work entitled *The Gospel's Awakening*, edited by L. T. Remlap, Mr. D. L. Moody speaking of the thief, in one sermon said: "He was led out in the morning to the cross; in the evening he was in the Paradise of God, crowned with a crown he should wear through all ages. In the morning led out to suffer....in the evening, going down the streets of Paradise, arm in arm with the Son of God. In the morning, not an eye to pity him; in the evening, up there amid the hallelujahs of heaven. In the morning, in the society of thieves; in the evening, washed and made clean....You know Christ died a little while before the thief. I can imagine he wanted to hurry home to get a mansion for him, and to give him a welcome when he got there, that he should not be a stranger....I can imagine, when the men came to break the legs of these thieves, that this one was in a hurry to be gone. The moment his soul left that body, it leaped into a chariot sent down from heaven; and away it went to meet the Savior. He was a condemned man in the morning; in the evening in

the Paradise of God....The thief was the first man to enter Paradise after the vail of the Temple was rent."

To the man uninstructed in God's word, this is a pleasing story from the pen of the evangelist; but is it founded on the Bible? We are commanded: "*If any man speak, let him speak as the oracles of God....To the law and to the testimony: if they speak not according to this word, it is because there is no light in them....In vain they do worship me, teaching for doctrines the commandments of men*" (I. Pet. 4:11; Isa. 8:20; Matt. 15:9). Jesus, the Apostle, and Prophet all testify that our worship is vain unless we speak according to God's blessed Word.

People have been educated to believe that the thief went to heaven that day; but do you know that you have no evidence to prove that the thieves died that day? We learn from the pages of history that, in general, those who were crucified lived from six to nine days. When the soldiers came to the thieves they broke their legs, so that when taken down they could not escape. When they came to Jesus they found him dead already. This was a very rare occurrence, for when Joseph came and craved the body of Jesus, "*Pilate marvelled if he were already dead*" and sent the centurion to see if it were true (Mark 15: 43, 44), for it was a wonder for a man to die the same day that he was put upon the cross.

Did Jesus go to heaven that day? No, no! It is in opposition to the plainest declarations of Scripture. The third day after his crucifixion Jesus met Mary and said unto her, "Touch me not; for I am not yet ascended to my Father."—John 20:17. What did Jesus say to Mary? "*I am not yet ascended to my Father.*" Then he said: "Go to my brethren, and say unto them, I ascend unto my Father, and your Father." Which would you rather believe—Mr. Moody, who taught that Jesus hurried to heaven that day to welcome the thief, or Jesus who testified the third day after his crucifixion that he had not yet ascended to heaven? I think that you will say with me, "I would rather believe Jesus."

How long was Jesus with them before he ascended to heaven? Forty days, for we read in Acts 1:3: "To whom also he showed himself alive after his passion, by many infallible proofs, *being seen of them forty days.*" How long did they see Jesus before he ascended to the Father? *Forty days.* When did Jesus ascend to heaven? At the end of forty days, as re-

corded in Acts 1:9, 10, 11: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

How can any one teach that the thief went to heaven, when Jesus testified in John 13:33: "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go ye cannot come; so now I say to you." What did Jesus say to the Apostles? "*Whither I go ye cannot come.*" Do you believe that a thief could go to heaven for his reward, when Jesus told his loved disciples that *they* could not? What comfort did he give to them? Listen to his words: "*I will come again, and receive you unto myself; that where I am, there ye may be also.*"

IS PARADISE HEAVEN?

PARADISE has not a single definition which has any reference to heaven. The word translated "Paradise" from the Hebrew has for its first definitions: "A garden, a plantation.... to this answers the Greek *paradeisos*." The lexicon gives Cant. 4:12,13 and Eccl. 2:5 as examples of its use. They read as follows: "A garden enclosed is my sister, my spouse.... Thy plants are an orchard of pomegranates, with pleasant fruits.... I made me gardens and orchards, and I planted trees in them of all kind of fruits." The word, both in Hebrew and Greek, means a garden of delights, a park, a pleasure ground. When Jesus comes in the glory of the Father, and God's will is done on earth as in heaven, the earth will become the garden of delights, the Paradise of God, where only the pure in heart shall forever enjoy its delights.

This is the promise of Jesus in Rev. 2:7: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the *paradise of God*." Who did Jesus say is to enter the Paradise of God? *He "that overcometh."* Do you think that the thief was an overcomer—pure of heart and clean of hands? Having proved that Paradise is not heaven and that Jesus did not go to heaven until over forty days after

his crucifixion, we have certainly proved that Jesus did not promise the thief that he would be in Paradise that day.

DID JESUS PROMISE SALVATION TO THE THIEF?

A friend in Canada once wrote: "For myself I am in a maelstrom of perplexity—how to dovetail what I have read. Take the case of the thieves—I wrote to you that it appeared quite reasonable that the thief was not saved. On turning to the four gospels only Matthew and Luke mention the incident. Matthew says both thieves reviled the Master—Luke says one did and the other rebuked him. Can you offer any advice?"

Our friend in Canada wrote that only Matthew and Luke spoke of the thieves; but in this he is mistaken, for Mark speaks of them. In Matt. 27:44, it says: "*The thieves* also, which were crucified with him, cast the same in his teeth." In Mark 15:32 it reads: "*And they that were crucified with him reviled him.*" Who reviled Jesus? Both thieves; and this dovetails with Luke's account, for Luke gives a later account and tells us what one thief did at the last moment—that which most criminals do when death stares them in the face—he called for mercy. Two of the inspired witnesses testify that *both* thieves reviled Jesus, and one testifies that one relented, but there is no contradiction.

We deeply sympathize with all who are in doubt and perplexity, not knowing what to believe. We have a message of hope for them. The golden chain of truth is so finely fitted that it will dovetail in every particular, not a divided or broken link. Did not Paul testify: "But as God is true, our word toward you was not yea and nay...but in him was yea"? —II. Cor. 1:18, 19.

Our friend in Canada may ask, "If the Scriptures are all plain, why is it so difficult to find the truth?" It is because mankind has been turned away from the plain teachings of Jesus, the Prophets, and Apostles, to the fables and traditions of men. Did not Paul warn us in II. Tim. 4:3, 4 of what was coming on the earth? Listen to his warning message: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers...and they shall turn away their ears from the truth, and shall be turned unto fables." If Paul stood here today he

would testify that his words have been fulfilled, that mankind has been turned away from the plain, beautiful truths of the Bible to pagan and papal fables.

Not only can we prove this fact from the Bible, but its truthfulness is verified on the pages of history. People believe the fables and try to make them dovetail with the Bible, but it never works. They will never fit. One cog will continually come against another, and then they blame the Bible and say that it contradicts itself; but the Bible is not to blame. All God's testimonies dovetail, or fit, exactly; but they do not dovetail with the idea that a man can live a life of sin and iniquity and then by simply crying, "Lord, have mercy!" get a good understanding and keep the commandments of God in an hour, a day or a week.

Take a case once cited in the *Homiletic Review*. This was a case which thrilled the writer—a minister—"with exultant joy"; but such joy only revealed that he was not instructed in the Word of the Lord. At the close of the church service, one of his Sunday-school children took his hand and said through her tears,

"Papa is dying, Mamma says come quick, but don't tell him that she sent for you. He will be angry....He is terrible now. Mother says you will know how to calm him."

After the minister reached the house he thus described the man: "In the middle of the bed sat a man who looked like a citizen of the land of the lost. Shaggy and unkempt, with eyes that blazed in their caverns....he challenged me with a volley of oaths. With an oath, he said, 'I know why you are here'.... Beating his breast, he said, 'I am the biggest sinner in the world.'"

The preacher said: "If you are, then Jesus came especially for you. He saved a *thief and murderer* about the last thing he did on the cross....he is doing the same things now."

Then the man replied: "Who is this Jesus you talk about? The devil I know and God I know; but who is Jesus?"

Then the minister sang, and talked, etc., and the man, realizing that he was going to die, began to cry. The preacher visited him for four days, then he was out of town for "a few days," and when he returned home the first thing he learned was that the man had shot himself. Then the preacher rejoiced at the victory the man had gained, and the thrill of it had not faded out of his life.

The preacher acknowledged that the man had been a low, vile drunkard for years, and seemed to hate his wife and everything that was good. But just because he knew death was at the door, he began to call on God for mercy and then took his own life. Did fear of death give him a good understanding? did it cause him to keep the commandments? Did Jesus in his last moments promise salvation to a thief and a murderer, as the minister stated? We most emphatically deny that he ever did.

Jesus never contradicted his own words, and he plainly proclaimed: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but *he that doeth the will of my Father which is in heaven*. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name?....and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Therefore *whosoever heareth these sayings of mine, and doeth them*, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock... And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes."—Matt. 7:21, 22, 25—29. Jesus did not teach as the scribes or false teachers of that day, and if we follow his example *we* will not teach as the scribes of this day; and the people will be astonished when they hear that they must keep the commandments of God in order to gain the great salvation.

Again Jesus proclaimed: "If ye love me, keep my commandments....If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you....If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love.... Ye are my friends, if *ye do whatsoever I command you*." —John 14:15; 15:7, 10, 14. The keeping of the commandments of God is of such importance that after Jesus had ascended to heaven he sent back a message, proclaiming: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein....Be watchful and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before

God. Remember therefore how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast *a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy....* Blessed are they *that do his commandments* that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 1:3; 3:2—4; 22:14). Who will walk with Jesus in the Paradise of God? Those who read and keep the sayings of the blessed Book.

Who reviled Jesus? Both thieves. Did the thieves know that Jesus was innocent? They did. What would you think of two criminals, justly condemned for their evil deeds, death staring them in the face, who would turn and revile a man knowing that he was innocent? Would you think either of them ready for the Kingdom? To every faithful one Jesus will say: "*Well done, thou good and faithful servant....* Come, ye blessed of my Father, inherit the kingdom."—Matt. 23:21, 34. Will Jesus say such words to the thief, or to that man over whom the minister rejoiced, the man who died with an oath on his lips? Will Jesus address those loving terms to the thousands of criminals who have died in the past nearly six thousand years, who, in the shadow of the gallows or the electric chair, have cried: "Lord, Lord, have mercy"? If such were the case, what a Kingdom we should have!

"SHALT THOU BE WITH ME IN PARADISE?"

WE have often asked people, even ministers, what Jesus *did* say to the thief, and they have invariably replied that he said on the cross, "Verily I say unto thee, Today thou shalt be with me in paradise." The apostate church, when she turned from the truth to fables, taught that the thief was saved, and all the world was made drunk on the false theory of salvation without works. The text reads: "Verily I say unto thee today, *Shalt thou be with me in paradise?*" You may say to me that in the King James translation there is no interrogation point after "paradise"; but do you not know that punctuation is no part of inspiration; that in the original there were no periods, commas, colons, etc.? Do you not think that when the punctuation was placed there by uninspired men mistakes were made? Read in Acts 19:12: "So that from

his body were brought unto the sick handkerchiefs, or aprons, and the diseases departed from them." There should be a comma after sick. They made a mistake in this instance, and they certainly made another when they failed to put a question mark after the words of Jesus.

The thief said to Jesus: "Lord, remember me when *thou comest into thy kingdom*." He never thought of asking Jesus to take him to heaven. He knew the Kingdom would be on the earth, so he asked for Jesus to remember him when he came in his Kingdom. Jesus did not deceive the thief and wait until his coming to tell him his fate, but he said: "Verily I say unto thee today, Shalt thou be with me in paradise?" which is to say, *Thou shalt not be with me in paradise*.

By what authority do we make this statement? First, because every inspired writer tells us that all must work out their salvation with fear and trembling (Phil. 2:12); that no man can be saved apart from having a good understanding and keeping the commandments of God. Second, that we cannot accept the translation of a single passage of Scripture which is not in harmony with the general teachings of the Word. Third, because a question can, in Hebrew, Greek, and English, have the force of a negative assertion.

In the *Rodiger's Gesenius's Hebrew Grammar*, we read: "Interrogation may be expressed merely by the tone of voice in which it is uttered....Often the inquirer expects [or implies] a negative answer (*num*), which may be expressed in the tone itself; e. g., Gen. 4:9....*Am I the keeper of my brother?*Such a question may have precisely the force of a negative assertion; II. Sam. 7:5....*Shalt thou build a house for me?* (in the parallel passage, I. Chron. 17:4....*Thou shalt not build a house for me.*)"

Is not this plain? David was not allowed to build the house of the Lord, and the Prophet Nathan came to him and said, "Shalt thou build a house for me?" While in I. Chron. 17:4, it reads: "*Thou shalt not build a house for me,*" which is the true meaning. This is almost identical with the expression Jesus used to the thief, viz., "Shalt thou be with me in paradise?" which was to say, "*Thou shalt not be with me in paradise.*" How reasonable and just to know that the God of the Bible is no respecter of persons, and that men who spend their lives in sin and iniquity can not, with their last breath, gain the divine approval!

WE HAVE THE PROMISE OF THIS LIFE

WITH our minds enlightened by the Word of God, and no longer darkened by the fables and traditions of men, we can boldly affirm that the God of heaven never in any age taught that anyone can be saved by death-bed repentance. It is one of the false doctrines which has done more injury than any other ever promulgated; for it has lulled mankind into a deceitful slumber—they think they can sow to the flesh as they please, spend their best years in the ways of folly, and in the closing hours of a misspent life call on God for mercy, and at death be ushered into the realms of the blest.

You may ask: "How can a man do God's will if it has not been revealed to him?" Jesus made that point plain, for in John 7:17 he proclaimed: "*If any man will do his will, he shall know of the doctrine.*" If a man will do God's will, there is no danger of his dying in the wilds of Africa or on the plains of India ignorant of his Word. The same Mighty God who can bestow the promised boon is able to arrange the circumstances so that all such will hear. Then, thank God! we can know that our life will be extended that we may have time to exercise unto godliness. Listen to the promise God gave: "*Exercise thyself rather unto godliness. For bodily exercise profiteth little [‘for a little time’—margin], but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.*"—I. Tim. 4:7, 8. These testimonies establish the justice of God, that he will never allow one to die ignorant of his Word who would have done his will had he known it. Instead of exercising unto godliness, the thief continued to exercise in iniquity until the last moment. If the thief had been one who would truly repent, his life would have been spared.

We read in Jer. 13:15, 16, 23: "Hear ye, and give ear; be not proud, for the Lord hath spoken." Seeing that the Lord has spoken, should we not pay the more earnest heed to what He has said? "Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, *he turn it into the shadow of death*, and make it gross darkness." What does God want us to hear? He wants us to hear that we must give glory to his name *now*, before the shadow of death hovers over us. We must put away our in-

iniquities *now*, for there will be no time when in Death's embrace. The Lord wants this to make a deep impression upon our minds, therefore he says: "*Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.*" Did you ever see the skin of an Ethiopian change, or the spots on the leopard vanish? So then you can know, says the Almighty, that you cannot keep the law, overcome all evil with good, when death overtakes you.

The false teachers may lull you into a deceitful slumber by promising salvation apart from good works, but we cry in the words of the Apostle, "*Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap....For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.*"—Gal. 6:7, 8, 15. A new creature is the only thing that will avail in the eyes of the Almighty, and we cannot become new creatures in a day or a week; it must be a growth unto holiness. No truer words were ever spoken than those of Heb. 10:36: "*For ye have need of patience that after ye have done the will of God, ye might receive the promise.*"

God, through the Prophet, says: "When ye spread forth your hands I will hide mine eyes from you: *yea, when ye make many prayers I will not hear.*" What must we do that God may hear our petitions? "*Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well....If ye be willing and obedient, ye shall eat the good of the land.*"—Isa. 1:15, 16, 19. Not only must we cease to do evil, but learn to do well, that our petitions may ascend to the throne of the Almighty. Had the thief ceased to do evil? Had he learned to do well? Had he washed and become clean? No, no! Should a cyclone visit our city and threaten desolation and death, the air would be filled with cries, loud and long, imploring God to have mercy; but let the storm abate and peace overspread the scene, and what would most people do? Would they turn from their evil ways and devote their lives to his service? No, indeed! they would go back to their bridge parties, to gambling, to their dancing and novel reading and gossip and pride and foolishness, with no time or desire to read God's holy Word to learn how to make themselves worthy of eternal life; thus proving themselves unworthy of God's mercy.

As I write, a storm is raging on the Atlantic, especially on the English coast. As the vessels plunged through the raging waters, no doubt many called on God for mercy, but of the number calling, how many will bring forth fruits answerable to amendment of life (Matt. 3:7, 8) ?

“I CAME NOT TO CALL THE RIGHTEOUS,
BUT SINNERS TO REPENTANCE”

THIS text has been often quoted to prove that Jesus came to save the vile and low, without regard to character. We find by investigation that the word “righteous” is used in different senses in the Bible. There are men who are righteous in their own eyes, and men who become righteous by obedience to God’s law. Jesus did not come to call those who are self-righteous, but to call those who realize that they are sinners before God.

In Rom. 10:2, 3, Paul speaks of a class who were self-righteous. He says: “I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God’s righteousness, *and going about to establish their own righteousness*, have not submitted themselves unto *the righteousness of God.*” We might have zeal, as may any ignorant fanatic, and pray loud and long, but if ignorant of God’s righteousness—of *God’s standard of right and wrong*—our zeal would not avail to our salvation. We might think that we had to walk on nails, or sit on the top of a rock until we became emaciated as some of the fanatics of the Dark Ages did, but that is not God’s righteousness. To become righteous in God’s sight we must walk as Zacharias and Elisabeth walked: “They were both righteous before God, *walking in all the commandments and ordinances of the Lord blameless.*” —Luke 1:6.

We read in Prov. 30:12 of a “generation that are *pure in their own eyes*, and yet is not washed from their filthiness.” Christ did not come to save such a class. The text to which I referred is found in Luke 5:27, 30—32. As Jesus went forth, he saw a publican, named Levi, and he said unto him: “Follow me.” And Levi left all and followed him. Then Levi invited Jesus and many publicans to his house. This made the scribes and Pharisees angry, and, ever ready to find fault, they said: “Why do ye eat and drink with publicans and sinners?” And

Jesus, answering, said: "I came not to call the righteous, but sinners to repentance." Jesus came to call such as Levi who, when he summoned him, was ready to obey. This text is plainly qualified in Luke 18:9: "Then he spake this parable unto certain which *trusted in themselves that they were righteous* and despised others." Jesus never came to save those who trust in themselves, who think they are righteous.

"*Sin is the transgression of the law*" (I. John 3:4), and every man is a sinner until he learns the law and keeps it. Jesus came to save people who realize they are filthy, defiled by sin; not because they killed a man or robbed a bank, but because of the pride, impatience, anger, envy, jealousy, hatred, self-justification, deceit, evil thoughts, etc., that have defiled the mind (Mark 7:21—23).

There is a text in Eccl. 7:20, which often has been wrongly quoted to prove that we cannot become just by keeping the commandments of God. It reads as follows: "For there is not a just man upon earth, that doeth good, and sinneth not." The 15th verse of the same chapter plainly qualifies it: "All things have I seen in the days of my vanity; there is a *just man that perisheth in his righteousness*." He is a man who is clean in his own eyes, does what seems right in his own sight, and not what is right in the eyes of the Almighty. Such a man can never become just or righteous before God.

These testimonies and many more which we could give, explain the words of Jesus in Luke 7:15. As in the former case, "The Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them." Then Jesus spake a parable unto them, and then said: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." What kind of *just persons* are of no account in God's sight? Those who are just in their own eyes, like those Pharisees and scribes to whom Jesus referred, who thought they had no need of repentance—they were already righteous and just.

I have heard of revival meetings in which they seemed to rejoice more over one vile sinner who professed he was saved without any good works, than over many of the congregation who had been trying to live a good life; but it was only a delusion, and Jesus never meant to teach such a theory. Do you not think that there was joy in heaven over one sinner like

Paul, who turned from all evil; and no joy over the ninety and nine who, as Jesus said, say "*Lord, Lord, and do not the things which I say*" (Luke 6:46)?

When you think of Mr. Moody teaching that Christ hurried off to heaven to welcome the thief, you can not wonder that the Prophet Jeremiah proclaimed: "A wonderful and horrible thing is committed in the land. The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so."—Jer. 5:30, 31. *What is this wonderful and horrible thing? To teach falsely*; and, sad to say, the people love to have it so. Many are delighted to think that the way to the bright home in glory is so easy that even a thief or a murderer can cry, "Lord, have mercy!" and the pearly gates will open wide to let him in. They reason that if thieves and murderers can gain admittance without good works, they surely will not be shut out; so they go on their way rejoicing and sing,

*"Just as I am, and waiting not
To rid my soul of one dark blot,
To thee whose blood can cleanse each spot,
O Lamb of God, I come, I come."*

Is it not a horrible thing to teach that you can come to Jesus without waiting to rid your soul of one dark blot?

Jesus proclaimed, He that "*climbeth up some other way, the same is a thief and a robber*" (John 10:1). What are they stealing? Let the Prophet tell us—"Behold, I am against the prophets...*that steal my words every one from his neighbor.*"—Jer. 23:30. Is it not a horrible thing to steal away the words of life which teach us that we must be clean, and in their place teach the fable that men and women can spend their lives in sin and iniquity and at the last moment gain admittance to the Kingdom of God, by crying "*Lord, Lord, take us just as we are*"? And is not the man who steals away your hope of eternal life worse than the man who steals your silver and gold?

ARE THE DEAD CONSCIOUS OF THE MISERY AND SUFFERING IN THE WORLD?

How many people will say to us: "I cannot understand the Bible. I take it up and read it once in a while, but I cannot understand it." Would they expect their children to understand arithmetic, geography, algebra, spelling, etc., if they only glanced into their school books once in a while? People will not reason thus in regard to the knowledge of temporal things, neither would they think that their children could attend school and gain a knowledge of the different studies by simply hearing the teacher explain them. The only way to gain knowledge on any subject is to apply our minds to its study. We can testify from experience that if people will cease learning the fables and come to the Bible, willing to accept the qualifying terms which the inspired writers use, they can acquire a knowledge of the principles and commandments contained therein more rapidly than they did of their studies at school.

Could the doctor expect to understand the anatomy of the human system without a diligent study of the subject; or could he claim to have a knowledge of surgery until he had studied and practiced? Would a lawyer expect to comprehend the many difficult points of law, or be admitted to the bar, until he had studied diligently for years? Would the man desiring to become a musician expect to succeed without constant practice? or would the teacher succeed in his chosen profession if he had applied himself to his studies only occasionally? And yet people complain that they do not understand the Bible, when it lies on the table unopened, or is put out of sight for months and sometimes for years.

Wisdom is the principal thing even in the affairs of this life. God says: "Get wisdom, get understanding; forget it not; neither decline from the words of my mouth. *Wisdom is the principal thing*; therefore get wisdom; and with all thy getting get understanding."—Prov. 4:5, 7. What is the principal thing? To get wisdom. Not the wisdom of this world which Paul tells us "is foolishness with God" (I. Cor.

3:19), but the wisdom revealed through Jesus, the Prophets and Apostles. What will this wisdom give us? "Exalt her, and she shall promote thee: she shall bring thee to honor, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee. *Take fast hold of instruction; let her not go: keep her; for she is thy life.*"—Prov. 4:8, 9, 13. A Prophet also declares: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee" (Hos. 4:6); and Jesus proclaimed: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein" (Rev. 1:3).

As they heard Jesus proclaim the glorious gospel, one said unto him: "*Lord, are there few that be saved?*" And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."—Luke 13:23, 24. Why were they not able? Because they were not willing to study that they might understand the words of the Lord. They did not believe the words of Jesus as recorded in John 6:44, 45: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, *And they shall be all taught of God.* Every man therefore that hath heard, and hath learned of the Father, cometh unto me." What is written in the Prophets to which Jesus referred? That "*all thy children shall be taught of the Lord*" (Isa. 54:13). How then can any man or woman come to Jesus? By being taught of God, by hearing and learning of the Father. With these testimonies in mind we can realize why Jesus testified, "*Few there be that find it*" (Matt. 7:14).

When we prove that we must have this good understanding to be acceptable to the Almighty, and then realize that the Apostle foretold all mankind would be turned away from these blessed truths to fables (II. Tim. 4:3, 4), it should cause us to tremble and closely examine what we are believing to be certain that it is founded on the Word of God.

One of the fables to which all mankind have been turned away is that man is an immaterial, immortal being; that when he dies he knows as much, or more, than he did when living; that he can think as well without a brain as with one; can see without an eye and hear without the sense of hearing; that he can live right on apart from a bodily organization.

In fact, the majority of the world are Spiritualists, although they do not acknowledge it. A church member once reproved Sir Conan Doyle for teaching as he did; but his answer was: "You all believe in Spiritualism, only under another name." He was right. It is the same old pagan doctrine which Plato taught, and it is in opposition to every principle of truth.

We laid a brother to rest the other day. We laid him in the grave; and God tells us that in the grave, where we laid our brother, and where so many others are resting, there is "*no work, nor device, nor knowledge, nor wisdom*" (Eccl. 9:5, 10). We gazed upon the lifeless form—death had come suddenly, and he looked so lifelike, as though he were sleeping, but the active brain was still, cold in Death's power; the voice was hushed, the hand that was wont to give such a warm clasp lay helpless on his breast. How true were the words of God, "*The dead know not anything*"! Could that brother think without a brain? could he see without an eye? could he speak without a tongue or a palate? No.

WHO PREACHED TO THE SPIRITS IN PRISON?

WE recently received a letter from a friend in Illinois, in which she says: "Will you kindly explain I. Peter 3:19, 20? How or where did Jesus preach to the saints in prison? Some people have asked me, and they think that it means that he descended into hell."

If our friend asked this question of the false teachers what a theory they would build upon the verses! But if we do not put our own interpretation upon them but let the general teachings of the Bible explain what God means by what he says, all will be plain. In the Catholic translation, in the foot-notes put in by *man*, the writer says: "There is proof of a third place, or middle state of souls: for these spirits in prison, to whom Christ went to preach, after his death, were not in heaven; nor yet in the hell of the damned; because heaven is no prison; and Christ did not go to preach to the damned." This false doctrine of the church is responsible for the wrong idea the other churches have on this subject, for they were all made drunk on her doctrines (Rev. 17:2; Isa. 29:9).

Think of the dead preaching to some spirits in prison! While Christ lay in Joseph's tomb not a thought passed through his brain. Why do we believe this? Because God said: "*The dead know not anything.*" Also because Jesus, after he had risen from death's slumber, testified: "*I am he that liveth, and was dead; and, behold, I am alive for evermore.*"—Rev. 1:18. We know that in the death state he *knew not anything*. Jesus did his preaching while alive and not while dead.

What was the prison in which the spirits dwelt? We will let the Prophet inform us, always remembering a Bible rule found in I. Cor. 2:13: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; *comparing spiritual things with spiritual.*" We must not be governed by man's wisdom but by the wisdom of God. The Prophets and Apostles had Holy Spirit power as God spoke through them.

The foot-notes of the Catholic Bible teach that this prison is an intermediate state which they generally call purgatory—though such a word is not found in the Bible.

In *The Abingdon Bible Commentary* Professor Benjamin W. Robinson says: "'Preached to the spirits in prison.' These verses have been called the most difficult in the N. T. The meaning of the text as it stands is that Jesus, in the spirit, went down into Hades and preached to the spirits imprisoned there....They were bound and imprisoned in Sheol, or Hades."

This worldly-wise man teaches that Jesus went to the grave and preached to some spirits there, for, as we will prove, *sheol* in the Hebrew and *hades* in the Greek both mean the grave. According to pagan mythology, "Hades or Pluto [was] the god of the nether world, son of Kronos and Rhea, next brother to Zeus," but apart from its meaning in pagan mythology it is defined: "*the grave, death,....unseen, annihilated, not seeing, making unseen, annihilating, destroying.*"

Hades is translated "grave" in I. Cor. 15:55: "O death, where is thy sting? O grave [*hades*], where is thy victory?" Those who translated *hades* "hell" or "purgatory" were drunk on pagan mythology. In pagan thought man was conscious in the death state, therefore they taught that *sheol* was a place of consciousness; and when the church apostatized from the truth she accepted the pagan idea and called *sheol* "hell" or "*purgatory.*"

In the Hebrew *sheol* is similar to *hades*; it means "a subterranean place, full of thick darkness....a hollow and subterranean place. It is commonly derived from the idea of asking, from its asking for, demanding all, without distinction." Yes, the grave demands all, without distinction.

We shall now quote a number of passages where *sheol* is translated "grave." The first instance is Gen. 37:35, where Jacob, mourning for Joseph, said: "I will go down into the grave [*sheol*] unto my son." Jacob thought Joseph was dead and in the grave. Again we read: "O that thou wouldest hide me in the grave [*sheol*]....If I wait, the grave [*sheol*] is mine house....And in a moment go down to the grave [*sheol*]" (Job 14:13; 17:13; 21:13). We also read: "In the grave [*sheol*] who shall give thee thanks?... Let the wicked be ashamed, and let them be silent in the grave [*sheol*]....Like sheep they are laid in the grave [*sheol*]....Redeem my soul from the power of the grave [*sheol*]....I will ransom them from the power of the grave [*sheol*]....O grave [*sheol*], I will be thy destruction....For the grave [*sheol*] cannot praise theefor there is no work, nor device, nor knowledge, nor wisdom, in the grave [*sheol*] whither thou goest" (Ps. 6:5; 31:17; 49:14, 15; Hos. 13:14; Isa. 38:18; Eccl. 9:10).

These testimonies reveal the Bible meaning of *sheol* and *hades*, rightly translated "grave," a place where all are silent, where no one can praise God; where there is no work, nor knowledge, nor wisdom. Do you think that Jesus went to such a place to preach?

As we read these testimonies, we do not wonder that Paul declared: "*The wisdom of this world is foolishness with God.*"—I. Cor. 3:19. You will find this true on every subject. The world having been turned away from the truth to fables, their wisdom on *religious subjects* is only foolishness. Is it not foolishness to teach that a dead man could preach to dead men and women?

IN WHAT PRISON WERE THE SPIRITS?

TURNING from the wisdom of man, we will ask the Prophet to explain the nature of the prison. In Isa. 42:6, 7 we read: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to

bring out the prisoners from the prison, *and them that sit in darkness out of the prison house.*" What is the prison? Not a literal prison, but the prison house of darkness. That is the prison in which they were held and the prison in which we all were found when in darkness.

At what time was the preaching done? Let the Apostle Peter tell us: "Which sometime were disobedient, *when once the longsuffering of God waited in the days of Noah, while the ark was a preparing*, wherein few, that is, eight souls were saved by water."—I. Pet. 3:19, 20.

The Apostle plainly tells us that the preaching was done—not while Jesus lay in the tomb, but—in the *days of Noah* while the ark was preparing. What was the name of the preacher who did the preaching at that time? Let the same Apostle inform us: "And spared not the old world, *but saved Noah the eighth person, a preacher of righteousness*, bringing in the flood upon the world of the ungodly."—II. Pet. 2:5.

In *A New Commentary on Holy Scripture*, edited by Bishop Gore, the writer acknowledges: "The date of the disobedience is defined, and its heinousness marked, by what follows: *waited* for them to obey; *long-suffering*, a period of 120 years according to Gen. 6. Probably St. Peter thinks of Noah as preaching righteousness all the time, both by word and by making the ark." Truly the date of disobedience is defined, for it was while the ark was preparing in the days of Noah, and God through the Prophet warned them that the coming flood would sweep to destruction the wicked of that age, of that world, who would not listen to the warning voice. At this point it will be well to remember the words of the Apostle in II. Pet. 3:5, that at the time of the flood the earth stood "*out of the water and in the water*," proving that the flood covered only that part of the earth's surface where the "world of the ungodly" lived.

We read in Nehemiah 9:30: "Yet many years didst thou forbear them, and testifiedst against them *by thy spirit in the prophets.*" God, by his power, by his Holy Spirit, testified through his Prophets. That is the way he testified through Noah to the antediluvians. God, by his mighty power, raised Jesus from the dead; and by this same Spirit he preached through Noah to the people of that day.

Who were the spirits in the prison house of darkness? *Some who could be preached to, not dead men and women*

who knew not anything. The Apostle John will tell us the nature of the spirits or people who need godly admonitions: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."—I. John 4:1. The spirits who were preached to while the ark was preparing were not ghosts, as no such things exist, but real men and women, such spirits as need to be preached to at the present time. The translators, not understanding the truth, have given us a poor translation of I. Pet. 3:19, 20, but the connection and the general teachings of the Scriptures prove beyond all doubt that the *he* of verse 19 refers to God and not to Jesus. The trouble is not with the Bible, but with the world, who, having been taught by the false teachers that the dead are conscious, believe that it is possible to preach to them. In place of accepting the truth so plainly stated that Noah did the preaching, Moffatt and Goodspeed say that Enoch was the one who preached to the spirits in prison. The words of Jesus are indeed true: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light."—John 3:19. The glorious light of truth, God's blessed Word, in harmony with all true science and reason, reveals to us that man cannot think without a brain, can exist only as an organized being; and yet mankind, loving darkness rather than light, would prefer to believe in pagan fiction—ghosts and disembodied spirits—instead of in the wonderful truth.

One of the greatest perversions of Scripture is found in the *Abingdon Bible Commentary*, in which the writer, when attempting to explain I. Pet. 4:6, says: "But Peter also says (4:6) that the gospel was preached to the dead. The meaning evidently is that Jesus, after his earthly ministry, descended into Hades and preached to the departed souls." We shall read the verse to which the writer refers: "For this cause was the gospel preached also to them that are dead." When was the gospel preached to one who is dead? Paul tells us: "And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."—Gal. 3:8. The gospel or good news of the coming Kingdom was preached to Noah, Samuel, Hannah, Daniel, men and women who are now dead, but it was proclaimed to them while they were alive. Jesus declared: "*If any man will do his will he shall know*

of the doctrine.”—John 7:17. Shall know of it when? *While he is alive*, for “*the dead know not anything.*” It seems so strange that any person of common intelligence would wrest such a passage to prove a false theory. It is a blessing that the Apostle Peter warned us that men would not only wrest the words of Paul but “*also the other scripture*, unto their own destruction” (II. Pet. 3:16).

DO THE DEPARTED SAINTS KNOW AND SEE WHAT IS GOING ON IN THE EARTH?

WE have lately received a letter from an interested friend in California in which he inclosed a question and its answer, as published in one of the religious periodicals. These read as follows: “*Do the departed saints know and see what is going on in the earth?*” Ans. Yes. Abraham while on earth rejoiced to see, by faith, the day, the epoch of the Lord’s appearance on earth. That was when God revealed it to him by saying, ‘In thy seed shall all the families of the earth be blessed.’ When he was in paradise he was not kept ignorant, he saw the day of Christ, realizing that which he had hoped for, and naturally saw also the Son of God preaching and suffering.”

Is this answer founded on the Bible or on the fables to which the world has been turned? What Abraham saw by faith has not yet been fulfilled. Jesus could truly say to the Jews: “Your father Abraham rejoiced to see my day and he saw it and was glad.” How did Abraham see the day of Christ? By faith. It was revealed to him that Christ would come. Then the Jews scornfully said: “Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, *Before Abraham was, I am.*”—John 8:57, 58. Jesus was not before Abraham in his natural birth, for Abraham rejoiced to see his day; but Jesus was before Abraham in that he received immortality or the Spirit birth when he ascended to the Father, while Abraham is still sleeping in the tomb awaiting the coming of Jesus to be raised from death’s slumber.

Listen to the testimony of Paul: “That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall show, who is the blessed and only Potentate, the King of kings, and

Lord of lords; *who only hath immortality.*”—I. Tim. 6:14—16. God and the angels are immortal, but of all on this earth, of all our race, Christ is the only one who has been made immortal, and is he not before Abraham? It is over eighteen hundred years since Christ received immortality, and Abraham is still waiting to be judged. As Paul testified in I. Cor. 15:20, 23: “But now is Christ risen from the dead, and become the firstfruits of them that slept....But every man in his own order: Christ the firstfruits; *afterward they that are Christ's at his coming.*” Who was the firstfruits from the dead, the first one to receive immortality? Christ. When shall the faithful receive the precious gift? *At Christ's coming.* Christ has been immortal for over eighteen hundred years, while Abraham is still sleeping, so truly Christ is before Abraham. I know they used to sing:

“Where, oh where, is good old Abraham?
Safe, safe in the promised land,”

—but that is hymn book, not Bible. If Abraham had received immortality when he died, do you suppose Christ would have said that *he was before* Abraham? No; for Abraham would have been before him.

In Heb. 11 Paul names over Abel, Noah, Abraham, Sarah, etc., and then in verse 13 testifies: “These all died in faith, *not having received the promises, but having seen them afar off.*” Who can deny this plain evidence? Abraham is not in Paradise, the Kingdom of God, but, like Job, is waiting in the tomb until the words of Jesus in John 5:28 meet their fulfillment: “Marvel not at this: for the hour is coming, in the which all *that are in the graves shall hear his voice, and shall come forth;* they that have done good unto the resurrection of life.”

As recorded in Acts 9, 22 and 26, Jesus, after he had ascended to heaven, came again to earth, and appearing to Paul chose him as an Apostle and commissioned him to send a message to the Gentiles (ch. 26:14—19), to turn them from darkness to the glorious light of truth. And Paul, when he scribed this message for our learning, testified: “I would not have you to be ignorant, brethren, concerning them *which are asleep,* that ye sorrow not, even as others which have no hope.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him.... For the Lord himself shall descend from heaven....and the dead in Christ shall rise first."—I. Thess. 4:13, 14, 16.

When shall the dead rise? Not until the coming of Christ. Do you think that if Jesus had found Abraham and all the faithful in heaven, he would have commissioned Paul to tell us that they were all asleep and would sleep on until he came again? Do you think that if he had been down to *hades* preaching to some of them, he would have told Paul to inform us they were all asleep?

What a blessing that the dead are unconscious! Think of Abraham conscious of the wickedness of his people, of the scenes of the Captivity, of the destruction of Jerusalem by the Romans, also conscious of the events of the weary centuries which followed! Think of Paul, though he foretold that all mankind would be turned from the truth to fables, that there should be a falling away from the truth, yet conscious of the agony of the saints as they were worn out and silenced, many suffering the most cruel death (Dan. 7:25; 8:12; Rev. 13:7); then think of his realizing the terrible scenes of the Inquisition when men and women were burnt at the stake or torn limb from limb. You have only to visit the Tower of London and view the instruments of torture there preserved to realize, to some extent, what it must have been. I think that by that time you would praise God that the dead are not conscious.

If I should go to sleep tonight thinking my sleep would be eternal, that I would never again awake to engage in the work of the Lord in which I delight, how I should dread to retire; but if I should fall asleep believing that I should awake in the morning refreshed for the labors of the day, the anticipation of sleep would be a pleasure. Paul, surrounded with foes on land and water, despairing even of life, knew that he was ready and that eternal life would be his portion when the Master whom he had so faithfully served should arrive. Knowing, as he did, that there is no consciousness of time in death's slumber, that to him it would be one moment death, the next the joyful awakening to behold the Master whom he loved, what comfort the thought of such a rest must have given him!

"I AM IN A STRAIT BETWIXT TWO, HAVING A DESIRE TO DEPART, AND TO BE WITH CHRIST"

THESE words of Paul have been used in an endeavor to prove that he expected his reward at death. They are found in Phil. 1:21—24: "For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you." It would have been better for him to fall asleep after he was ready, but for their sakes he was willing to labor on. No wonder it would have been gain for Paul to sleep in Jesus, for he had as his portion stripes, imprisonments, and tumults. He knew that wherever he went bonds and imprisonments awaited him. In II. Tim. 4:6, 8 Paul tells us the time had come for him to depart or fall asleep, and he informs us as to when he expects the reward to be bestowed. He says:

"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me *at that day: and not to me only, but unto all them also that love his appearing.*" Paul said that he expected the righteous Judge to give him the crown of life "*at that day.*" To what day did he refer? To the day spoken of in the first verse of the same chapter, which reads as follows: "I charge thee therefore before God, and the Lord Jesus Christ, *who shall judge the quick and the dead at his appearing and his kingdom.*" As we have proved, Paul knew that he could not be rewarded until after the Judgment when Christ comes to set up his Kingdom, and that is the time he expected the crown of glory.

In this same epistle to the Philippian brethren, Paul said: "If by any means I might attain unto the resurrection of the dead....For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body."—ch. 3:11, 20, 21. What was Paul's longing desire? To "*attain unto the resurrection of the dead,*" that his poor mortal body might be fashioned like unto the glorious body of Jesus when the Master appears.

The Greek word "*analuō*," rendered "*depart*" in Phil. 1:23, is in Luke 12:36 translated "*return*." The words of Jesus read as follows: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return [*analuō*] from the wedding." Jesus was certainly speaking of the time when he will return to reward the faithful. With this plain definition of "*analuō*," we understand that Paul was simply longing for the *return* of the Lord Jesus.

Wilson, in the *Emphatic Diaglott*, translates Phil. 1:23, 24 as follows: "I am indeed hard pressed by two things;—(I have an *earnest desire* for the *returning*, and being with Christ, since it is very much to be preferred;)—but to remain in the flesh is more requisite on your account." Seeing, as we have proved, that there is no consciousness of time in death's slumber, we know that one moment Paul would fall asleep, and, to him, the next moment Jesus would come with the crown of glory for which he, the brave Apostle, had so zealously labored.

WHAT IS THE ELEVENTH HOUR?

FROM our earliest recollection we have heard the claim that people may live as they please through life, and at the last moment—at what they call the "eleventh hour"—can call on God for mercy and all will be well. We have lately received a letter from an interested reader of our literature, in which she enclosed a clipping from their paper containing some questions addressed to the Rev. S. Parkes Cadman and answered by him. She requested us to answer the same.

One of the questions reads as follows: "Do you believe in so-called deathbed repentance?" Ans. "It is not a question of what I believe about deathbed repentance. The real issue is what is God's attitude toward such a belated recognition of his goodness and mercy. Have you read the interesting parable in the Gospels known as 'Equal pay for unequal work'? It sheds light on the boundless grace of the Eternal Father. The men who were hired at the eleventh hour received as much compensation as those who had borne the heat and burden of the day."

We heartily agree with the gentleman's first statement, that it is not a question of what we believe about deathbed

repentance, and that we should believe what God has revealed in regard to the all-important subject; but we cannot agree with his later statement, that there is a parable in the Gospels known as "*Equal pay for unequal work.*" I never read of such a parable in the Scriptures, but the Prophets, Jesus, and the Apostles all proclaim that God will reward every one according to his works. We have the following testimony from the Prophet Jeremiah, Jesus, and the Apostle Paul: "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings....Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give every one *according to his ways*, and according to the fruit of his doings....For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works....Who will render to every man *according to his deeds*....For we are his workmanship, created in Christ Jesus *unto good works, which God hath before ordained that we should walk in them*....Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, *zealous of good works*" (Jer. 17:10; 32:19; Matt. 16:27; Rom. 2:6; Eph. 2:10; Titus 2:14). I could multiply texts similar to these proving that every man shall receive according to his works and that there will not be "equal pay for *unequal work.*"

This subject was of such vital importance that after Jesus had ascended to heaven he sent back a message by an angel to the beloved John. And in that message he declared: "And I will kill her children with death: and all the churches shall know that I am he which searcheth the reins and hearts: *and I will give unto every one of you according to your works*And he that overcometh, and *keepeth my works unto the end*, to him will I give power over the nations....And behold, I come....and my reward is with me, to give every man *according as his work shall be.*"—Rev. 2:23, 26; 22:12. Jesus wanted all the churches to know that the wicked, all who would not reform, should be killed with death—not tormented—and that every man should be judged according to *his works*, and not receive, as Dr. Cadman said, "equal pay for unequal work."

It is evident that the Rev. S. Parkes Cadman referred to Matthew 20, for he said: "The men who were hired at the

eleventh hour received as much compensation as those who had borne the heat and burden of the day." We turn to the chapter and read the parable, not interpreting it ourselves, but allowing the inspired writers to explain it. "For the kingdom of heaven is like unto a man that is an householder, which went out *early in the morning to hire laborers into his vineyard.*" What is the vineyard? We find the answer in Isa. 5:1—8, where we read: "My well beloved hath a vineyard in a very fruitful hill. And he fenced it and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it." Did the Lord plant a literal vineyard? No; for the Prophet tells us in verse 7 that "*the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant.*"

In this explanation we must use the Bible rule before mentioned and given by the Apostle in I. Cor. 2:13: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; *comparing spiritual things with spiritual.*" This vineyard is the same as the spiritual garden of Gen. 2:5, into which God began to call men and women to work for him. Man's wisdom proclaims that this was a literal garden; but the wisdom of God teaches us that the garden or vineyard is his people, his Church into which he is calling men and women to bear the lovely fruits of the spirit. Turning to the Hebrew Lexicon we read the definitions of "garden" in Gen. 2:8: "A garden, especially one planted with trees....the garden of Eden planted by God. A garden enclosed, Cant. [Song of Solomon]: *figuratively used of a chaste woman.*" The verse in Canticles reads as follows: "*A garden enclosed is my sister, my spouse.*"—ch. 4:12. All the faithful of the 6000 years are represented as the bride of Christ. Paul said to his brethren: "I have espoused you *to one husband*, that I may present you as a chaste virgin to Christ."—II. Cor. 11:2.

In the grand future when Christ comes and claims his bride, glad acclamations will resound through the heavens as they sing: "The Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."—Rev. 19:6, 7. Paul could say in I. Cor. 3:6: "I have planted, Apollos watered; but God gave the increase." What was Paul planting? Not literal trees, but men and

women in the vineyard of the Lord. They were identical with the trees of Isa. 61:3—"that they might be called *trees of righteousness, the planting of the Lord*, that he might be glorified." Paul was still setting out such trees in his day, and Apollos followed, watering them with the water of life.

"BEHOLD, NOW IS THE DAY OF SALVATION"

We read in Matthew 20:1 that the householder is represented as going out to call the laborers "*EARLY in the morning*." Does this refer to the morning of a twenty-four-hour day? No. It was in the morning of the "day of salvation." As Paul declared in II. Cor. 6:2: "I have heard thee in a time accepted, and in the *day of salvation* have I succored thee: behold, now is the accepted time: behold, now is the day of salvation." Paul was working in the ninth hour of the day of salvation.

We can now read Matthew 20 with a better understanding. The Lord began, early in the morning of this day of salvation, to call laborers into his garden or vineyard. As at the present day, there were many people outside, in the world, but very few willing to come into the Lord's vineyard and work for him—the pay eternal life, on condition that we root up or destroy every root of bitterness, envy, jealousy, pride, etc., and bear the lovely fruits of righteousness. Adam was not the first man God ever made, for there were many on the earth at that time; but he was the first one called into the garden—the first one to make a covenant with God.

In the third verse we read: "And he went out about the third hour, and saw others standing idle in the market place, and said unto them; Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way." We understand the third hour to be the time Noah, "a preacher of righteousness," went forth to warn the people who were in the prison house of darkness to turn from their sins and iniquities (Heb. 11:7; II. Pet. 2:5). "Again he went out about the sixth and ninth hour, and did likewise." The sixth and ninth hours must represent the dispensations under Moses and Jesus—Moses the mediator of the national law, and Jesus that of the law of faith.

DOES GOD PROMISE EQUAL PAY FOR UNEQUAL WORK?

IN Matthew 20:6, 7 we read: "And about the *eleventh hour* he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive." What does the penny represent? It represents the pay to be received by the laborers according to their works, either eternal life or eternal death; for we read in Deut. 30:15: "*See, I have set before thee this day life and good, and death and evil.*" If faithful workers in God's vineyard, we shall receive eternal life; if unfaithful, we shall receive eternal death. As we have stated, many people believe that the "eleventh hour" refers to the last hour of life when, after having spent our days in sin, we can still call on God for mercy, and in the end hear Jesus say: "*Well done, thou good and faithful servant:....enter thou into the joy of thy Lord.*"—Matt. 25:21.

It would appear that Dr. S. Parkes Cadman thinks this, for in answer to the question: "Do you believe in so-called deathbed repentance?" he answered: "Have you read the interesting parable in the Gospels known as 'Equal pay for unequal work'?....The men who were hired at the eleventh hour received as much compensation as those who had borne the heat and burden of the day."

The eleventh hour has no reference to the last hour of a man's *life*, but is *the last call in this day of salvation* before Christ comes. As Jesus taught in Matt. 25:5, 6, "*While the bridegroom tarried, they all slumbered and slept.*" After Christ, the Bridegroom, went to heaven, all went to sleep—all were turned away from the truth to fables. "And at midnight there was a cry made, Behold, the bridegroom cometh." The eleventh hour represents the time the midnight cry is sounded, when some awaken to get ready to meet the coming glorious King. We are confident that we are now in the eleventh hour, as you will find plainly proven on our Bible Chronology Chart and in explanatory *Key*.

Jesus plainly teaches in Matt. 20:8 that the eleventh hour is just before the Judgment: "So when even was come, the lord of the vineyard saith unto his steward, Call the laborers,

and give them their hire, beginning from the last unto the first." The eleventh hour represents the cool of the day; that is, it is the time when God's people are not called upon to endure the persecutions his people suffered in other ages. Who are the ones who murmur when the rewards and punishments are meted out? Not the faithful, but the unfaithful. The class who murmur will be those of whom Jesus speaks in Matt. 7:22, 23: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." The murmurers, the complainers, are always the unfaithful—as in the wilderness (I. Cor. 10:5, 10, 11).

Do you think that Paul and Daniel—to whom angels ministered during their persecutions—will complain because those called in the eleventh hour escaped the trials through which they passed? No, no! In studying this parable we must remember that the Greek word "*isos*," translated "equal" in Matt. 20:12, has more than one meaning, for some of its definitions are: "*Fair measure, fair terms, punishment equal to the offense, fair, impartial.*" It was not as Dr. Cadman said, "Equal pay for unequal work," but every one shall receive "*fair measure, fair terms, punishment equal to the offense, fair, impartial*" reward. The unfaithful will claim that God's judgments are not fair; but they will always be just, according as every man's work has been.

"HE THAT IS UNJUST, LET HIM BE UNJUST STILL"

AFTER Dr. Cadman had plainly taught that a wicked sinner could obtain mercy on his deathbed, he then said: "But the extension of divine forgiveness under these circumstances does not waive the requirement that wrongs have to be righted either in this world or the next. Heaven's forgiveness cannot possibly mean the sacrifice of justice. Nor can it at a bound restore the loss of character which a life of sins entails. That loss has to be made up in eternity."

That is what we have constantly affirmed, that God will never sacrifice justice, nor can a man at a bound, in a day, restore the loss of character which a life of sins entails. But to my surprise, Dr. Cadman thinks that the wrongs may be

righted after death. I did not realize that he believed in the pagan purgatory.

We have, in a previous chapter, proved that a just God will give every individual who will do His will an opportunity in this life. Again we refer to Jer. 13:15, 16, 23 to prove that we must give glory to God in this day of salvation. The Prophet cries: "Hear ye, and give ear; be not proud: for the Lord hath spoken. Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death....*Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.*"

The Lord has spoken. What has he said? He commands us to accustom ourselves to do good now, before the shadow of death hovers over us; for if we are accustomed to do evil, we can no more do good in a moment than the Ethiopian can change his skin or the leopard his spots.

Another Prophet declares: "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—Isa. 55:6, 7. Upon what conditions has God promised pardon? If we seek Him while He may be found and forsake our sins; but He has never promised forgiveness if we wait until the shadow of death hovers over us.

Jesus joins hands with the Prophet and testifies: "I must work the works of him that sent me, while it is day: *the night cometh, when no man can work....He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still....*I Jesus have sent mine angel to testify unto you these things in the churches" (John 9:4; Rev. 22:11, 16). Is not this evidence plain? We must call upon God *now* in this "day of salvation," not wait until the night comes when no man can work, for did not the Prophet testify: "*There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest*"? What did Jesus send an angel to testify? That when death comes, "*He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still.*" God has justly

decreed that the only way by which a man can be cleansed is to cease to do evil and learn to do well (Isa. 1:16, 17); and there is no power in heaven or earth which can cleanse a filthy and unjust man after he is dead. And this is but reasonable, seeing that God has promised this *present life* to all who will do his will (John 7:17; I. Tim. 4:8).

WHO ARE THE FATHERS OF THE TRUE FAITH?

I have before me a book entitled, *The Faith of Our Fathers*, written by the late Cardinal Gibbons. We have a hymn entitled "Faith of Our Fathers," which reads as follows:

"Faith which the ancient prophets taught,
What joy to know thou'rt living still!
Thy glorious light again springs out
From 'neath dark superstition's vail.
Faith of our fathers, holy faith!
May we be true to thee till death."

This has reference to our true spiritual fathers—Abraham, Isaiah, Jeremiah, Daniel, Jesus, Peter, Paul, James, etc. It means the holy men of whom Peter speaks in II. Pet. 2: 21: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit." Paul also declared: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."—Heb. 1:1, 2. And the Son committed the gospel to the Apostles, not to those called the "church fathers." Paul truly testified that we must be "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2:20).

If we desire the great salvation, we must be built upon the words or truths proclaimed by these men chosen of God; yet Cardinal Gibbons said: "Now the Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practice." Such teachings as these were the cause of the great apostasy from the truth. Believing that the Bible did not contain all the truths necessary for salvation, the apostate church could fashion religion according to her own ideas.

How soon they began to wander from the truth is proven from the words of Paul: "*For the mystery of iniquity doth already work....*For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.... For I have not shunned to declare unto you all the counsel of God" (II. Thess. 2:7; Acts 20:29—31, 27).

Continuing, Cardinal Gibbons said: "No one has ever called in question the faith of such men as Basil, Chrysostom, Cyprian, Augustine, Jerome, Ambrose, and Leo.... They were to the Church in their generation what Peter and Paul and James were to the Church in its infancy. We instinctively consult them about the faith of those times; for, to whom shall we go for the words of eternal life, if not to them?"

To whom shall we go, indeed? Why, to the ones through whom God spoke—Jesus, Peter, Paul, etc. Why should we go to those of the 3d, 4th or 5th centuries, when we have the faith once delivered to the saints in the 1st century? We do deny the doctrines of these men. Would we go for our faith to Augustine, who taught that God condemned all mankind, the helpless millions not yet born, because one man transgressed? Would we go to one who taught that God would burn men to all eternity for what evil they might do in this short life? These are the men who, as Paul foretold in II. Tim. 4:3, 4, turned mankind away from the truth to fables.

Again we read from Cardinal Gibbons: "The Catholic Church teaches that, besides a place of eternal torments for the wicked and of everlasting rest for the righteous, there exists in the next life a middle state of temporary punishment, allotted to those who have died in venial sin, or who have not satisfied the justice of God for sins already forgiven."

After referring to some books of the Apocrypha, and to some of the sayings of the "church fathers," he then tries to prove the doctrine of purgatory from Paul's words found in I. Cor. 3:6—16: "St. Paul tells us that 'every man's work shall be manifest' on the Lord's day. 'The fire shall try every man's work, of what sort it is. If any man's work abide,'

that is, if his works are holy, 'he shall receive a reward. If any man's work burn,' that is, if his works are faulty and imperfect, 'he shall suffer loss; but he himself shall be saved, yet so as by fire.' His soul will be ultimately saved, but he shall suffer, for a temporary duration, in the purifying flames of Purgatory. This interpretation is not mine. It is the unanimous voice of the Fathers of Christendom." It no doubt was the voice of the "fathers" who had been turned from the truth of the unconscious state of the dead to the pagan doctrine of purgatory.

We shall allow Paul to explain his own words, and you cannot fail to see how his writings have been wrested to prove a false doctrine (II. Pet. 3:15, 16).

WHAT ARE THE WORKS FOR WHICH PAUL SHALL SUFFER LOSS?

IN I Corinthians 3:6, we read: "I have planted, Apollos watered; but God gave the increase....Now he that planteth and he that watereth are one: and *every man shall receive his own reward according to his own labor.*" What was Paul planting? Men and women into the vineyard of the Lord. Apollos was engaged in what work? In watering the seed sown by Paul. It is the same work some of our brethren are doing at the present time. They are visiting different sections where they once held meetings that they may water the seed of truth (Luke 8:11) sown on former occasions.

I was once engaged in mission work in Texas, and on one occasion was telling those to whom I was speaking that we must keep every commandment, must put away all anger, overcome all evil with good, when a minister came in and quoted this very text, claiming that our evil works, our evil deeds, would be destroyed, but we should be saved. I think that this gentleman did not believe in purgatory, as did Cardinal Gibbons, but he thought that God would blot out our evil deeds and save us regardless of whether or not we had formed a righteous character.

Let us again listen to Paul: "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereupon."—v.10. What is the foundation upon which Paul was building? The foundation of which he spoke in Eph. 2:20: "And *are built*

upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Notice that there are no "church fathers" in God's foundation!

Paul says further: "Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

Paul once went over to Asia and planted men and women into the vineyard of the Lord, but at one time they all forsook him; therefore he shall receive no reward for the labor bestowed upon them. They proved to be the hay, wood and stubble—the unfaithful to be destroyed. All like Timothy will prove to be gold, silver, precious stones, whom he built upon the true foundation, and for his labor bestowed upon them he shall receive a rich reward—they shall be stars in his crown of rejoicing. After Paul had planted them on the true foundation, Apollos helped them to live out the glorious truth, and for all the faithful thus helped he shall be rewarded, but not for the unfaithful. That is why Paul commanded: "But let every man take heed how he buildeth thereupon." He did not want to labor and have those he converted prove to be hay, wood, and stubble.

Why does it say "the day shall declare it, because it shall be revealed by fire"? This is plain when we understand the meaning of the word "fire" as used in the Bible. We turn to the lexicon and read its definitions: "Fire and burning are used in Hebrew to designate any destruction, whether of men or things....*fire is used of war*, so that *to be consumed with fire is i. q. [the same as] to be destroyed in war; 'to kindle a fire,' metaph. for to excite the tumult of war....the fire of God, often used of lightnings. Also, figuratively used of the anger and wrath of God.*"

The fiery ordeal of Judgment to take place at Christ's coming will manifest or reveal who are the gold, silver, and precious stones, as well as the hay, wood, and stubble—like a Cain, Judas, and Demas, fit only for destruction. Can any man, unbiased by false traditions and governed alone by the qualifying terms given, read I. Cor. 3 and find any evi-

dence to prove a pagan purgatory, or that the evil deeds of men shall be destroyed and they themselves saved? This claim is like that of the boy who told his father that he could wring cider out of cotton; but he had to dip the cotton into the cider before he could wring it out.

Dear reader, we have proved that the Prophets command us to seek the Lord while He may be found, not to wait until the shadow of death hovers over us. Jesus admonishes us to work while the day lasts, for the night cometh when no man can work, and also warns us that if found unjust and filthy we shall remain in that condition, forever to be shut out of the beautiful home. Paul commands us to work out our salvation with fear and trembling; while Peter cries: "Be diligent that ye may be found of him in peace, without spot, and blameless....what manner of persons ought ye to be in all holy conversation and godliness." Therefore, are we not your best and truest friend to call your attention to the evidence God has given, that you may work out your salvation and thus become the gold, silver and precious stones which are to abide forever?

*"The Gentiles shall come . . . from the ends of the earth, and shall say,
Our fathers have inherited lies, vanity, and things wherein
there is no profit."—JEREMIAH 16:19.*

With heart and voice are Gentiles led;
They'll say, "With lies we have been fed,
But we will come, and with our all
At feet of Zion's King will fall,
And give Him all the glory.

"The Fathers taught us in our youth
Things false, and vanity for truth;
But we will cast them all aside
And join in praises far and wide,
And give to God all glory.

"We'll join His saints in glad acclaim,
His praises we will loud proclaim;
His wondrous truth, His glorious name,
Will spread abroad in joyful strains,
To God ascribing glory."

SPIRITUALISM—IS IT TRUE?

"WHAT is death? It is the opposite of life. Death is that state or condition of the body in which its functions are not performed; and life is that state or condition of the body in which its functions are performed. The lungs, the heart, and every vital organ, work to generate and sustain vitality and to impart activity to the various faculties with which we are endowed. Apart from this busy organism life is unmanifested, whether in man or beast. Shock the brain, and insensibility ensues; take away air, and you produce suffocation; cut off the supply of food, and starvation occurs. Could these effects be produced if life did not depend upon the causes interfered with? Since human existence depends upon material organic function, non-existence must ensue upon the interruption of that function." Then in the language of Job we can exclaim, "If a man die, shall he live again?" Not that existence continues on, but "shall he *live again?*" plainly proving that life had ceased.

Who brought eternal life—immortality—to light? Let the Apostle Paul inform us: "*Christ....hath brought life and immortality to light through the gospel.*"—II. Tim. 1:10. Seeing that we do not now possess the precious gift, how can we obtain it? The same Apostle will give us the desired knowledge: "*To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life.*"—Rom. 2:7. The life which we now possess will soon end (James 4:14), and the eternal life which Christ brought to light can be obtained only by a patient continuance in well doing. How necessary for us to pay attention to the words of Jesus and Paul: "*Take heed that ye be not deceived....Be not deceived; God is not mocked*" (Luke 21:8; Gal. 6:7).

In Prov. 22:17—21 we can learn how to escape being deceived: "Bow down thine ear and hear the words of the wise, and apply thine heart unto my knowledge. For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips. That thy trust may be in the Lord, I have made known to thee this day....Have not I written to thee excellent things in counsels and knowledge,

that I might make thee know the certainty of the words of truth, that thou mightest answer the words of truth to them that send unto thee?" The mighty God has caused sixty-six letters (the books of the Bible) to be written for our learning. He has not asked us to believe fables and dark sayings which have their origin in the counsels of men, but *he has made us to know the certainty of the words of truth*. If we will only bow down our ear, not hearkening to the thoughts which emanate from our own brain or that of any man but to the thoughts of the eternal God, we shall be in a condition to answer the words of truth to them which send unto us.

We must at all times obey the commands given in Isa. 1:18 and I. Thess. 5:21: "*Come now, and let us reason together, saith the Lord....Prove all things; hold fast that which is good.*" Yes, prove all things; do not be led here and there in darkness. Seeing that the Lord will not ask us to believe anything that is unreasonable or that cannot be supported by the plainest evidence, let us hold fast the excellent things of wisdom and knowledge and we shall not be led astray by the many deceivers in the world.

"THE SOUL THAT SINNETH, IT SHALL DIE"

As reported in a recent daily paper, a gentleman lecturing in Rochester said: "Man can know without a shadow of a doubt that his soul will never die." The gentleman could apparently prove this proposition from Socrates or Plato, pagan philosophers, but can he prove it from the Bible?

We turn to the word "soul," which in the Hebrew is "*nephesh*," and read many of its definitions: "*Breath, breath of life....by which the body lives, the token of which life is drawing breath....hence life, vital principle....*The soul is also said both to live, and to die; to be killed....*the mind, as the seat of the senses, affections, and various emotions....* every living thing....*living creature, commonly collectively living creatures. Specially it is a man, a person....in a census of the people, as seventy souls, seventy persons. It is sometimes I, myself, thou, thyself.*"

You can find the term "immortal soul" in the man-made creeds, but such an expression cannot be found in the Bible from Genesis to the last verse in Revelation, but we do read, speaking of the wicked: "He spared not their soul

from death, but gave their life over to the pestilence.”—Ps. 78:50. We also read: “The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son.”—Ezek. 18:20. What does God proclaim? “*The soul that sinneth, it shall die.*”

Listen to the words of the Apostle Peter, as recorded in Acts 3:22, 23: “For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that *every soul, which will not hear that prophet, shall be destroyed from among the people.*” In the Catholic or Douay Version it reads: “And it shall be, that every soul which will not hear that prophet, *shall be destroyed from among the people*”; and Moffatt translates the verse as follows: “Any soul that will not listen to this prophet *shall be exterminated from the people.*” Does not this prove that *every soul*, every wicked person, shall be destroyed?

The lecturer then gave some reasons why he believed men are immortal. He said: “You can know it first, because it always has been and still is the general belief of mankind. The race would not give its common consent to an error on such a subject.” Take any historian, from Gibbon and Mosheim to Mr. Wells in his *Outline of History*, and what does the evidence prove? It proves that the masses of mankind, the majority, have ever preferred the broad way with its superstition and false doctrines, while the minority have been governed by reason and evidence. This has been especially true on religious subjects. Jesus testifies to the truthfulness of this proposition, for he declared: “Wide is the gate, and broad is the way, that leadeth to destruction, and *many* there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and *few* there be that find it.”—Matt. 7:13, 14. Do you think that Jesus would have made such a statement if the majority of mankind always upheld that which is true?

In a work entitled *The Assurance of Immortality*, by the noted New York minister, the Rev. Harry Emerson Fosdick, the author says: “Another obstacle in the way of accepting immortality, not so common as the foregoing, but full of impressiveness for many minds, is the lowly origin of man’s belief in the future world. A primitive savage, safely housed

in his home village, goes forth in dreams at night to visit hunting-grounds or to wage war in countries far removed from the place where his body lies. How inevitable, then, is his assumption that he has a soul, separable from his body, which can leave the house of flesh at will, traverse great distances and return again! Such, says Herbert Spencer, is the lowly origin of the idea of soul. To many it is a disconcerting thought that man's belief in his invisible self takes its rise so superstitiously in an assumption which now is negated by the psychology of sleep. And even more disconcerting it is when, upon this basis, the rise of belief in immortality is circumstantially described....Such, say the anthropologists, is the origin and early history of man's belief in immortality. Among all people everywhere such ideas of a future world have arisen, and all our hopes of immortality are the lineal descendants of these early superstitious dreams....What confidence can we place in a faith that has arisen among all primitive savages through the mistaking of dreams for realities?"

If the Rev. Mr. Fosdick had been governed by the evidence he gave, he gladly would have exchanged the belief in inherent immortality, derived from the savage, for the glorious immortality revealed in the Bible, to be made manifest at the coming of Jesus, when, if worthy, this mortal shall put on immortality (I. Cor. 15:53—55). We can indeed rejoice that our hope of immortality is not based on the pagan belief, but on the word of God, who alone is able to bestow the precious gift.

THE BELIEF IN APPARITIONS HAD ITS ORIGIN IN THE SUPERSTITIONS OF SAVAGES

WE find in the *Encyclopædia Britannica* that the idea of inherent immortality had its origin in the savage mind, for the writer says: "The belief in apparitions, we have said, has its history, a history contained in ancient laws and literature, in the customs and superstitions of savages, and in the fireside ghost stories of our own homes. It is safe to assert that there are few savage peoples who do not believe their dead ancestors appear to them in dreams, and in what they think the clearer vision of trances, and who do not prove their belief by sacrifices of food, by prayers for help,

and by hymns. The widespread graves of extinct races, with the weapons and vessels buried along with the dead, demonstrate that these nameless and vanquished hordes also held that the life of the dead persists with its old needs and desires....

"The manner of producing these abnormal nervous states in which the patient is impressed exactly as if he heard and saw what he is commanded to hear and see, has always been familiar to peoples in a low state of civilization. The witchcraft trials attribute to diabolical influence phenomena which we may now see performed on willing patients by strolling professors of mesmerism and magnetism."

In the Encyclopedia Sir David Brewster is also quoted as saying: "When the eye is not exposed to the impression of external objects, or when it is insensible to these objects in consequence of being engrossed in its own operations, any object of mental contemplation, which has either been called up by the memory, or created by the imagination, will be seen as distinctly as if it had been formed from the vision of a real object. In examining these mental impressions, I have found that they follow the motion of the eyeball exactly like the spectral impressions of luminous objects, and that they resemble them also in their apparent immobility when the eyeball is displaced by an external force. If this result shall be found generally true by others, it will follow that the objects of mental contemplation may be seen as distinctly as external objects, and will occupy the same local position in the axis of vision as if they had been formed by the agency of light. To these physical causes of subjective apparitions, the forces of the imagination, of long desire, of strained attention, are supposed to contribute their influence....

"For example, the son who has been lately deprived of his father feels a sudden crisis approach, in which he is anxious to have recourse to his sagacious advice; or a bereaved husband earnestly desires to behold the form of which the grave has deprived him forever....In all or any of these cases who shall doubt that imagination, favored by circumstances, has power to summon up to the organ of sight spectres which only exist in the mind of those by whom their apparition seems to be witnessed?....

"Modern Spiritualism arose from one of the commonest superstitions in the world, the belief in haunted houses....The

reported doings and sayings of the spirits are trivial, irrelevant, useless and shocking....associated with darkened rooms, hysterics, and confessed imposture."

Some may wonder why we refer to Spiritualism in connection with the false belief in the natural immortality of man. It is because that false belief is the foundation of Spiritualism. If a man is conscious in the death state, why can he not appear to his friends? but accept the true Bible doctrine, that the moment the breath leaves the body that very day his thoughts perish, that the dead know not anything, that the dead praise not the Lord (Ps. 146:3, 4; 115:17; Eccl. 9:5, 10), and we can know that Spiritualism is only a delusion.

We have certainly answered the gentleman who claimed that man is immortal because "the race would not give its common consent to an error on such a subject" by proving that the false idea originated with the savage, the low, the ignorant, those whose beliefs cannot prove the truthfulness of any subject. The masses of mankind once believed the earth to be flat; was that any proof of its truthfulness?

THEY THAT ARE ACCOUNTED WORTHY SHALL BE MADE EQUAL TO THE ANGELS

THE minister to whom I have referred, in his effort to prove that man is immortal, also said: "Man desires perfect happiness without pain or death. Nature would not give us that longing if it is not to be fulfilled."

We *should* long for immortality—to live eternally beyond this vale of sorrow and tears—but is that longing any evidence that we are already in possession of the immortal state? Does it not prove the very opposite? Why should we long for that which we already possess? We hope for immortality. Paul tells us that "we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we *hope for that we see not*, then do we with patience wait for it" (Rom. 8:24, 25). Again we read: "In hope of eternal life, which God, that cannot lie, *promised before the world began....When Christ, who is our life, shall appear, then shall ye also appear with him in glory*" (Titus 1:2; Col. 3:4). All future life is said to be in Christ, be-

cause at his coming he will have the power to bestow it upon all faithful ones.

Upon what conditions will Jesus bestow the precious gift? Let him tell us: "*They which shall be accounted worthy to obtain that world, and the resurrection from the dead....are equal unto the angels: and are the children of God, being the children of the resurrection....neither can they die any more.*"—Luke 20:35, 36. Who shall, at the coming of Jesus, be made immortal, equal unto the angels, nevermore to fear death? Not every one, good, bad, and indifferent, but only those who are "*accounted worthy,*" those who seek for immortality by a "*patient continuance in well doing.*"

The words of the poet are in harmony with the words of Scripture which testify that "*the dead know not anything*" and cannot in that state communicate with any one:

" 'Tis falsely said
That there was ever intercourse
Betwixt the living and the dead,
For surely then I should have sight
Of him I wait for day and night."

HOW SIR ARTHUR CONAN DOYLE WAS CONVERTED TO SPIRITUALISM

AT one time one of our daily papers printed a series of articles on the subject, *Do the Dead Communicate With the Living?* Sir Arthur Conan Doyle relates his experience in being converted to Spiritualism. He says: "When I had finished my medical education I found myself, like many young medical men, a convinced materialist....When it came to the question of our little personalities surviving death, it seemed to me that the whole analogy of Nature was against it. When the candle burns out the light disappears. When the electric shell is shattered the current stops. When the body dissolves that is the end of the matter. Each man in his egotism may think he ought to survive."

He reasoned correctly at that time, that "when the candle burns out the light disappears"; that man can continue to exist only as an organized being; that when the breath leaves the body and the heart ceases to perform its functions, life

ends. But Sir Arthur Conan Doyle did not reason far enough, or he could have known that the same mighty God who made the Seven Stars and Orion and controls the wonderful universe could light the candle again—in his own good time could cause the sleeping dead to awake. In place of accepting the comfort God gives, he sought it in a delusion.

Continuing, he says: "This was my frame of mind when spiritual phenomena first came before my notice. I had always regarded the subject as the greatest nonsense upon earth, and I had read of the conviction of fraudulent mediums and wondered how any sane man could believe such things. I met some friends, however, who were interested in the matter, and I sat with them at some table-moving seances. We got connected messages. I am afraid the only result that they had on my mind was that I regarded these friends with some suspicion."

Before he came under their influence he wondered how any sane man could be deceived by Spiritualism. Finally he read a book written by a gentleman in the United States, relating how his wife had died and yet he had been able for many years to keep in touch with her. Speaking of it, he said: "I read the book with interest, but absolute skepticism. It seemed to me an example of how a hard, practical man might have a weak side to his brain, a sort of reaction, as it were, against the plain facts of life with which he had to deal."

This was a great admission for him to make. Many a man, wise in most things, has a weak side to his brain which will lead him to believe in almost any delusion.

Speaking of what influenced him, Sir Arthur Conan Doyle said: "When I regarded Spiritualism as a vulgar delusion of the uneducated, I could afford to look down upon it; but when it was endorsed by men like Crookes....by Wallace, who was the rival of Darwin....I could not afford to dismiss it as beneath my intellectual level."

This is not the reasoning of a man governed by evidence. He forgot that these worldly-wise men might have a weak side to *their* brains. Does not the historian testify, speaking of many of the great men of Greece and Rome, that "*senseless, obscene fables held men and women of brilliant minds in abject slavery....*" It is astonishing to see nations, which boasted of their superiority above all others with re-

gard to wisdom and learning, thus abandon themselves to the most gross and ridiculous superstition"? They had a weak side to their brains. It is a well established fact that men and women are less inclined to be governed by reason on religious subjects and more apt to yield to superstition than to obey the divine injunction to "*prove all things.*"

Sir Arthur Conan Doyle then relates some of his experiences after he had begun to practice Spiritualism: "I was, of course, working without a medium, which is like an astronomer working without a telescope. I have no psychic powers myself, and those who worked with me had little more. Among us we could just muster enough of the magnetic force, or whatever one may call it, to get the table movements with the suspicious and often stupid messages. I still have notes of those sittings and copies of some, at least, of the messages."

He admits that it may have been the magnetic force which moved the table. Men or women possessing a degree of magnetism, when seated with others at a small table, can make it move. Think of his admission that the pretended messages were "suspicious and often stupid"! If the dead were conscious, how strange it would be for a dear son or daughter—longing to communicate with loved ones at home—to be forced to wait until some medium could be found through whom a message could be conveyed!

In 1891 Sir Arthur Conan Doyle joined the Psychical Research Society. He thinks the world owes much to them; but one remark he made about them is quite striking; viz., "Their semiscientific terminology also chokes off the ordinary reader, and one might say sometimes after reading their articles what an American trapper in the Rocky Mountains said to me about some University man whom he had been escorting for the season. 'He was that clever,' he said, 'that you could not understand what he said.'" Truly they darken counsel by words without knowledge.

TELEPATHY, OR THOUGHT-TRANSFERENCE

Sir Arthur Conan Doyle tells of something which had great influence in convincing him of the truth of Spiritualism, and that was Thought-transference or what is termed Telepathy, or, as Sir Oliver Lodge explains it in his

Survival of Man, "that one person may, under favorable conditions, receive a faint impression of a thing which is strongly present in the mind, or thought, or sight, or sensorium, of another person not in contact, and may be able to describe or draw it, more or less correctly....One person is told to keep in a perfectly passive condition with a mind as vacant as possible; and to assist this condition the organs of sense are unexcited, the eyes being bandaged and silence maintained." Sir Oliver Lodge did not feel that he had this power, for he said: "Whether it is a common power or not I do not know. So far as I am aware comparatively few persons have tried. I myself tried, but failed abjectly. It was easy enough to picture things to oneself, but they did not appear to be impressed on me from without, nor did any of them bear the least resemblance to the object in the agent's mind. (For instance, I said a pair of scissors instead of the five of diamonds,—and things like that)."

Though Sir Oliver Lodge does not claim to possess the gift of mind reading, it is possessed by a number of people, and that is the great reason why there are so many mediums to deceive the simple. Think of the wonderful feats performed by Mr. Irving Bishop and many others in no way connected with Spiritualism. When engaged in mission work in Texas about thirty-five years ago, I heard of a man who could be blindfolded with the greatest care, yet simply by reading from the mind of another person he seemed to find any object which they might conceal.

Granting it to be true that some individuals can, under certain circumstances, read the mind of another, does it in any manner prove the conscious state of the dead? Produce a single instance of a living man reading the thoughts of a dead man, then you will have a case for the Spiritualists. Take a man as soon as he is pronounced dead and place him before the best medium, and can the living read the mind of the dead? No. As God declares, "*the dead know not anything*," their breath goes forth, in that very day their "thoughts perish"; consequently how can that which does not exist be read? There are individuals who can read certain things on the minds of others, and they become mediums and use this power claiming that they can receive messages from dead relatives when, in reality, they are simply reading the mind of the individual before them.

KING SAUL AND THE WITCH OF ENDOR

THE Spiritualists often refer to King Saul and the witch of Endor to prove that the dead are conscious and can converse with the living. If they had read I. Chron. 10:13, they would have learned that one reason Saul was condemned was that he sought counsel of a medium of that day. It reads as follows: "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, *and for asking counsel of one that had a familiar spirit, to inquire of it.*"

Not only can mediums like Mrs. Piper and Madame Palladino deceive wise men of the world, like Sir Oliver Lodge, but there was a medium in Saul's day who could deceive even the king of Israel. Samuel was a great Prophet in Israel, and he was commanded to anoint Saul as king. As king of Israel Saul rebelled against the commandment of the Lord, and when commanded to destroy "*the sinners the Amalekites,*" he would not obey, but did that which was right in his own eyes and spared the vile king of Amalek. Samuel met him, and said: "*Behold, to obey is better than sacrifice....For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.*"—I. Sam. 15:18, 22, 23.

Obedience to law is what the Almighty requires, and if enforced now, what a different world we would have! Saul's jealousy and his many acts of disobedience proved that he was unworthy to rule; and Samuel said unto him: "The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine, that is better than thou." Pay particular attention to these words Samuel addressed to Saul, for they are what the medium, in after days, read from the mind of Saul. Saul feared and honored Samuel, for he knew that the blessing of the Lord was with him. It was the first time that Samuel had foretold that the kingdom would be taken from him, and as Saul knew that Samuel meant what he said, his words made a deep impression on his mind.

After Samuel's death Saul's troubles continued to increase. In I. Samuel 28:3 we read: "Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah....And

Saul had put away those that had familiar spirits, and the wizards, out of the land." Saul, as commanded, had put away the witches or mediums of that day out of the land; but when he transgressed and the Lord forsook him, how quickly he turned into the ways of darkness! At this time the hosts of the Philistines had gathered together against him. "And when Saul saw the hosts of the Philistines, *he was afraid, and his heart greatly trembled.* And when Saul enquired of the Lord, the Lord answered him not." What did Saul do? "Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor." Saul wanted to enquire of a woman who had a "*familiar spirit.*"

What does the word "familiar" mean in the original? Young gives as its meaning: "A necromancer": and turning to the Hebrew Lexicon, we read: "*A soothsayer, who evokes the manes of the dead by the power of incantations and magical songs, in order to give answers as to future or doubtful things.*" Gesenius also tells us that the "LXX almost always render" the Hebrew word "*ob,*" translated "*familiar,*" by its equivalent, "*ventriloquist, and correctly; because ventriloquists among the ancients commonly abused this art of inward speaking for magical purposes.*" Turning to the Greek word, we read: "A ventriloquist, mostly used of women who deliver oracles by this means."

What light this throws on the word "*familiar*"! It is applied to those who are ventriloquists and use the power to deceive others. I once knew a ventriloquist who could throw his voice so that you would think cats were mewing in the closet; but open the door and the closet was empty. We would hear a strange noise and think some one was coming; but no one appeared. If this was done by a man who was an amateur, can we not realize what power to deceive a professional would have? This was the kind of medium of whom King Saul went to inquire.

Continuing, we read in I. Samuel 28: "And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said: I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee." Saul had disguised himself and the woman did not know that it was

he, for she "said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?" At this Saul solemnly promised that no harm should befall her. "Then said the woman, Whom shall I bring up unto thee?" Still the woman did not perceive that it was Saul. Then said Saul: "*Bring me up Samuel.*" Then she read his mind (here was a case of telepathy or thought-transference) and "she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul." Saul was still disguised, but as soon as she was able to read his mind she knew that it was he, and was afraid.

In the King James translation it reads: "When the woman *saw* Samuel," but by turning to the Hebrew word here translated "saw" we learn the true idea intended to be conveyed. Like our English, the Hebrew gives more than one definition of a word, and while "saw" signifies that a real object was looked at, it also has another sense; viz., "*Figuratively to look at anything....The Hebrews* (like the Greeks and others) not unfrequently use a verb of seeing of those things which are not perceived by the eyes,...of those things which are perceived, felt, and enjoyed by the mind....hence of the things which we perceive with the mind." The woman perceived what was on Saul's mind, and on his mind she could read the last warning Samuel had given to him. Saul promised again that no evil should befall her, and she was ready to carry on her deception. Saul said to her, "What sawest thou?" And the woman answered: "I saw gods ascending out of the earth."

She could lie equal to Madame Palladino; but Saul was under her influence and in his fear was ready to believe anything. He said unto her, "What form is he of?" And she said: "An old man cometh up, and he is covered with a mantle." Samuel had judged Israel for forty years and no doubt they had often seen him in this garb. Now ventriloquism—power to throw the voice—was employed by her to help out the situation, for she made Saul think he was talking to Samuel. When the woman, representing Samuel, wanted to know what Saul desired, the king said: "I am sore distressed; for the Philistines make war against me, and God has departed from me, and answereth me no more." Now the

key to the whole subject is, that the woman, pretending to speak for Samuel, gave to Saul the very message which Samuel had given him when he disobeyed in the matter of Amalek. The message was: "*The Lord hath rent the kingdom out of thine hand....because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek.*" Samuel spoke the warning words to Saul before his death, and the woman simply repeated what she read on Saul's mind.

The woman performed wonders, and so have many others. It is a true wonder to be a mind-reader or to be a ventriloquist, but it becomes, as Paul testified, a "lying wonder" when they claim to give a message from the dead, for "*the dead know not anything.*"

In the *New Commentary* edited by Bishop Gore, we read: "Driver explains that the medium pretends to see a ghost which she describes, but her dupes only hear a voice, which by ventriloquism seems to come from the ground." We also read in *The Abingdon Bible Commentary*: "She gives, as coming from Samuel, the answer to Saul which we should antecedently have expected anyone familiar with the situation to give....Those who do not believe that converse with the departed is established will note that Samuel in the *seance* only says to Saul what his own conscience is presumed to have been telling him already; they will say, therefore, that the medium is only reading his unconscious mind." That is what she was doing, and it is what the mediums of today are doing when they have the power.

THE DEVASTATION OF THE WAR HAS BOOMED THEIR TRADE

Mr. Rupert Hughes in his argument against Spiritualism says: "The trouble with Spiritualism is the Spiritualists. Some of them are good, brave men of high standing in other fields, such men as Sir Oliver Lodge. But the moment they open the spiritualistic case, they lay aside all the rules of common sense, of evidence, of precaution, of experience, of whatnot? They abuse the solemn word 'proof' and call that 'evidential' which actually discredits their deductions. If we wish to establish a cable connection with Europe or a wireless station on Samoa, we do not go to fat old women or back

street clairvoyants for aid. We do not put our hands on tables and jiggle them, or with fatuous imbecility follow the slippery ouija-board up and down the alphabet, ignoring everything contrary to our wishes, magnifying coincidences, accepting suspicious and appallingly unimportant messages as miraculous messages. We get the best scientists, the best mechanics. We test our material. We insist that the same causes produce the same results; that the same combinations produce the same effects, not once, not twice, but all the time. We invite inspection, criticism, analysis. If we do not they are forced upon us....

"When Sir Oliver Lodge proclaims an electrical idea he expects to convince the electricians first of all, to show just how he reached his results and then let his devices speak for themselves. But when Sir Oliver Lodge sits down with Palladino....that traveling magician, he does not ask another juggler to sit with him to prevent trickery. He lets her set the conditions. Think of it! A scientist lets an old peasant woman set the stage and then records what happens, not as comedy or a character-study, but as proof that the poor dear dead are trying to speak to us poor dear living....If he let the charwoman set up the instruments of his laboratory and work them in the dark, and hold his hands while they performed, and then published the impossible claims she made as a plea for their acceptance, where would he stand as a scientist?....Sir Oliver had a son, Raymond. The brave young man died for his country. Sir Oliver fell at once into the hands of the....materializers. The devastation of the war has boomed their....trade. They are dealing busily again in the broken hearts of fathers and mothers. ..If they can move a table, why not a telegraph instrument without contact? Why do they....charge two dollars for a message and give us such blinding stupidity for our money?....The only recorded communications from the dead are achieved by tipping tables, producing raps and taps, pushing the hands of people on an alphabet, or using the fingers of a so-called medium like Mrs. Piper to write messages always of a vague and suspicious nature....The ghost that could use Mrs. Piper's hand to write could surely hold a pen without her assistance."

You have only to read an account of the news purported to come from those who died, to realize the truthfulness of

what Mr. Hughes has said. Think of Mrs. Piper, one of the great mediums, saying, as Sir Oliver Lodge in his *Survival of Man* reports: "The theory of telepathy strongly appeals to me as the most plausible and genuinely scientific solution of the problem....I do not believe that spirits of the dead have spoken through me when I have been in the trance state....It may be that they have, but I do not affirm it."

Think of a person who did not believe that the dead were speaking through her, allowing thousands to be deceived by her pretended messages!

Sir Oliver Lodge dates his real conversion to Spiritualism from the time he met Mrs. Piper when she visited Europe. Speaking of her, he says: "Conditions, however, were not always good. Sometimes the alien body seemed intractable, and lucidity was unattainable. But with so good a medium as Mrs. Piper this happened rarely, at least to the extent of total failure, though certainly some occasions were better than others....Of course a bad sitting sometimes occurred at the first visit of an important stranger who had been anonymously introduced, and the result was lamentable."

How much Sir Oliver Lodge acknowledges by this admission! An important stranger appears upon the scene, unknown to them—they have not learned his history—and he resists the influence of the medium to read his mind—a lamentable failure is the result.

Referring to her again, he said: "Toward the end of her period of activity—some thirty years—the trance became less easy, but the gradual waning of her power and special usefulness was a source of regret to her, and she lamented her inability any more to go into trance when she wished."

If their claims were true—to think that there were dear ones in the other world waiting to speak with their loved ones here and they would have to wait for an old lady who was supposed to go into a trance but had lost the power! actually have to wait for an old woman who did not believe herself that she had any communication with the dead! How absurd!

We read that in one of those sittings with Mrs. Piper in which it was claimed that the communication came through Phinuit, a gentleman was introduced who had a "deaf and dumb daughter, Daisy." Of this child it was foretold: "She will be a brilliant woman; don't forget it....That's Daisy....

She's growing up to be a beautiful woman." Of this occurrence Sir Oliver afterward stated: "Phinuit is lavish with predictions, such as the one at the end, which frequently, I think, usually, fail. I deeply regret to say that his predictions regarding Daisy are likewise false, for she caught the influenza, *and the announcement of her death is in today's paper.*"

"I DON'T WANT HIM TO CONTROL THE MEDIUM"

I have before me Sir Oliver Lodge's book, *Raymond*. It contains purported conversations carried on with his son Raymond, the bright young man who was killed in the war. Did he claim to speak directly to his son? Oh no! it must go through a medium; and even the medium could not speak except through another "spirit being." Sir Oliver had a sitting with a medium called Peters. The medium, pretending to speak for his son Raymond, says: "No, I must stop him, I must prevent him, I don't want him to control the medium—Don't think me unkind, but I must protect my medium; he would not be able to do the work he has to do; the medium would be ill from it. I must protect him, the emotion would be too great, too great for both of you, so I must prevent him from controlling." At another sitting, a message is sent as follows: "He sends a message, and he says—this is more for Father—'It is no good his attempting to come to the medium here, he will simply frighten the medium for all he is worth, and he will not get anything. But he is not afraid of you, and if there is communication wanted with this man again, *you must come.*'"

Can you imagine an intelligent man hearing such pretended messages as these without perceiving the deception? The medium was trying to prevent the father from controlling lest the deception be discovered. Mr. Peters was very fearful lest the medium become frightened. The sittings at the table were so manifestly false that it is useless to write any of them down. As Sir Oliver acknowledges: "Unconscious guidance can hardly be excluded, *i. e.*....with any certainty when the answer is of a kind expected....and....a long succession of letters soon becomes meaningless."

In some test questions, Raymond is said to have spoken about a ferry; and in another sitting with a medium, Mrs.

Leonard, the pretended Feda speaking, Sir Oliver asks: "Did he say anything about a ferry?"

Feda: "No, he doesn't remember that he did."

Sir O. L.: "*Well I got it down.*"

Then, to cover it up, Feda says: "There is one: all the same there is one. But he didn't mean to say anything about it. He says it was a stray thought that he didn't mean to give through the table. He has found one or two things come in like that. It was only a stray thought. You have got what you wanted, he says. 'Hill,' he meant to give but not 'ferry.'"

Lady Lodge has a sitting with Mrs. Leonard, and Feda says: "He does not seem sure he got anything through. It is so peculiar. Even here, he is not always quite certain that he has said what he wanted to say, except sometimes when it is clear and you jump at it....He has got to feel his way. They must go easy with him—not ask too much all at once. If they have plenty of patience, in a while he will be able to come and talk as if he were there."

Lady Lodge asks: "Do you mean with the voice?"

Feda: "No, with the table."

The medium is keen; she will not promise that his voice can be heard, and she wants to avoid all hard questions.

Then Feda says: "He doesn't want them to bother him with test questions till he feels at home. It doesn't matter here, where there is a medium, but the conditions there are not yet good. Tell them to take it for granted that it is he, and later on he will be able to talk to them and say all he wishes to say."

"Take for granted that it is he!" Truly people loved darkness rather than light when they could hear such answers and not see through the deception!

At another sitting Feda, pretending to speak for Raymond, said: "Get some sittings soon, so as to get into full swing by Christmas. Tell them when they get him through, and he says 'Raymond,' tell them to go very easily, and not to ask too many questions. Questions want thinking out beforehand....Do you know we sometimes have to prepare answers a little before we transmit them; it is a sort of mental effort to give answers through the table. When they say, do you ask, we begin to get ready to speak through the table. Write down a few questions and keep to them."

"Not to ask too many questions" for "questions want

thinking out beforehand." What an admission! If the intelligent Raymond were really alive, the questions asked would not be difficult to answer.

Sir Oliver Lodge, speaking of Feda, says: "The difficulty is that Feda encounters many sitters, and though the majority are just inquirers, taking what comes and saying very little, one or two may be themselves full of theories, and may either intentionally or unconsciously convey them to the 'control'; who may thereafter retail them as actual information, without perhaps being sure whence they were derived. Some books, moreover, have been published of late, purporting to give information about ill-understood things in a positive and assured manner, and it is possible that the medium has read these and may be influenced by them."

Think of a medium, pretending to give messages from the dead, being influenced by some books which she had read! If those bearing messages from the other world can be influenced by what they hear, or, as he also admits, by what they read, and tell us falsehoods, how can any dependence be placed on anything they say?

At a later sitting Sir Oliver asks: "Would he bleed if he pricked himself?"

Feda: "He never tried it. But as yet he has seen no blood at all."

Sir Oliver: "Has he got ears and eyes?"

"Yes, yes, and eyelashes, and eyebrows, exactly the same, and a tongue and teeth. He has got a new tooth now in place of another one he had—one that wasn't quite right then. He has got it right, and a good tooth has come in place of the one that had gone."

Again Sir Oliver asks: "What about a limb lost in battle?"

"Oh, if they have only just lost it, it makes no difference, it doesn't matter; they are quite all right when they get here. But I am told—he doesn't know this himself, but he has been told—that when anybody's blown to pieces, it takes some time for the spirit-body to complete itself, to gather itself all in, and to be complete. It dissipated a certain amount of substance that is undoubtedly theric, theric—etheric, and it has to be concentrated again. The *spirit* isn't blown apart, of course,....but it has an effect upon it."

Sir O. Lodge: "What about bodies that are burnt?"

"Oh, if they get burnt by accident, if they know about it

on this side, they detach the spirit first. What we call a spirit-doctor comes round and helps. But bodies should not be burnt on purpose. We have terrible trouble sometimes over people who are cremated too soon; they shouldn't be. It's a terrible thing; it has worried me."

THEY MAGNETIZE THE SPIRIT TO GET IT OUT OF THE BODY

Sir Oliver asks again: "But if the body goes bad?"

"When it goes bad the spirit is already out....He saw the other day a man going to be cremated two days after the doctor said he was dead. When his relations on this side heard about it, they brought a certain doctor on our side, and when they saw that the spirit hadn't got really out of the body, they magnetized it, and helped it out. But there was still a cord, and it had to be severed rather quickly, and it gave a little shock to the spirit, like as if you had something amputated; but it had to be done....He doesn't mean that a spirit-body comes out of its own body, but an essence comes out of the body—oozes out, he says, and goes into the other body which is being prepared. Oozes, he says, like in a string. String, that's what he says....*It's all very interesting.*" This is the first time I have ever read how the immortal soul "oozes" out of the body.

In answer to another question, Raymond is represented as saying: "He says he doesn't want to eat now. But he sees some who do....A chap came over the other day, who *would* have a cigar.... 'That's finished them,' he thought. He means he thought they would never be able to provide that. But there are laboratories over here, and they manufacture all sorts of things in them....Some want meat, and some strong drink; they call for whisky sodas. Don't think I'm stretching it, when I tell you that they can manufacture even that....

"He has brought that doggie again, nice doggie. A doggie that goes like this, and twists about....He has got a nice tail, not a little stumpy tail, nice tail with nice hair on it. He sits up like that sometimes, and comes down again, and puts his tongue out of his mouth. He's got a cat too, plenty of animals, he says....He says you know this doggie; he has nice hair, a little wavy, which sticks up all over him, and has

twists at the end....And he has nice ears what flaps, not standing up; nice long hairs on them too."

At another time Sir Oliver says: "Before you go, Raymond, I want to ask a serious question. Have you been let to see Christ?"

Then Feda, answering for Raymond, says: "Father, I shall see him presently. It is not time yet. I am not ready. But I know he lives, and I know he comes here."

Think of Jesus in his glorified state, holy, pure, going where they make cigars and whisky and have cats and dogs! Cats and dogs in the future state! *Interesting!* It certainly would have been to the pagan Egyptians who worshiped cats and dogs. It would have consoled them to be assured that their pets survived death. In what ghost story of the Dark Ages—at which time appalling superstition reigned everywhere—did you ever read anything more foolish than these pretended messages from the dead? The only thing which can explain it is that weak side to the brain.

These pretended sayings of Raymond remind me of a man who went into a Spiritualist meeting and was asked if he wished to converse with his father. To this he assented. After the pretended interview the man said it made him feel very sad, for his father when living was a bright, intelligent man, but now he appeared to have lost all the sense he ever had. Can you imagine how a scientist, or even a man with common intelligence, could have faith in a communication which contained such utter foolishness as the foregoing?

I must ask the reader's pardon for quoting so much of the pretended conversations of Sir Oliver Lodge with his dead son. I have done so only because they were published by a wise man of the world, a great scientist, and they reveal how easily worldly-wise men can be deceived.

"SHOULD NOT A PEOPLE SEEK UNTO THEIR GOD?"

THERE is a wonderful testimony found in Isa. 8:19, 20: "*And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter*"—God foretold through the Prophet that in these last days they would say, *Seek unto wizards that peep and mutter.* Sir Oliver Lodge and many others are telling bereaved ones to seek unto the mediums of this day; but what does God say

to do? Listen! "*Should not a people seek unto their God? for the living to the dead?*"

How plain! If the living want to know the state of the dead, seek from the Lord that knowledge; and the Lord says, "*The living know that they shall die: but the dead know not anything.*"

Moffatt translates this scripture as follows: "When they tell you to consult mediums and ghosts that cheep and gibber in low murmers, ask them if a nation should not rather consult its God. Say, 'Why consult the dead on behalf of the living? Consult the Message and the Counsel of God.'"

Is not this wise counsel? Should not a people or a nation consult the mighty God if they wish to know the state of the dead? Speaking of man, does not the Message declare: "*His breath goeth forth, he returneth to his earth, in that very day his thoughts perish....The dead praise not the Lord, neither any that go down into silence*"? Never forget the next verse: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." We must speak according to the law and declare that "*the dead know not anything.*"

We have no personal feeling against the Spiritualists—many of them are fine people—but they are deceived and do not declare the Message which God has given; therefore are deceiving others.

"A WARNING AGAINST SPIRITUALISM"

UNDER the above heading an article once appeared in *The Literary Digest*, in regard to the late Houdini, the noted magician, sometimes called "The Escape King" and "The Handcuff King." The article in the *Digest* reads as follows: "Communication between the living and the dead is still the fond hope of uncounted hosts, and, as all of us know, there are scientists, writers and people of affairs who maintain not only that it is possible, but that it is a matter of frequent occurrence. Yet the greatest necromancer of the age—perhaps of all time—asserts that the whole accomplishment is nothing but trickery and illusion, and advises seekers after truth not to search for it in spiritualism but to turn to real religion. Houdini, who astounds even his confreres in the magician's art, asserts that mediums employ tricks in the

seance room which have deluded scientists of world-wide reputation but which would not deceive an amateur magician. Disguised, and accompanied by detectives and a reporter, he recently exposed a medium in New York after she had brought from the beyond the spirit of a son Houdini never had, and called forth the reporter's father who is still alive. It was also noted that the 'spirits' made the same grammatical errors which the otherwise practiced medium committed in her preliminary lecture. The seance was conducted in darkness, and at the psychological moment Houdini turned on a flashlight and exposed the paraphernalia of trumpets with which the medium disguised her voice when speaking as a 'spirit.' A stampede of the victims of the fraud followed, and the woman and her assistant, who collected the 'donations,' were arrested.

"Houdini himself possesses faculties which enable him to perform astonishing feats of legerdemain which other members of the magician's fraternity have been unable to see through or to explain. He has spent much time in 'exposing' mediums, some of whom had well-nigh persuaded scientific observers that they were possest of occult powers, and recently demonstrated in the college of the New York Police Department how a seance is conducted, to the satisfaction of the observers and the stupefaction of those he was using at the seance table. He has been criticized for his war on spiritualism, but he regards his exposes as a duty, the 'greatest work' of his life. When, therefore, Edward H. Cotton interviewed him on the question of spiritualism, Houdini sat in his dressing-room and talked frankly and, as the interviewer tells us, revealingly.

"As we quote from Mr. Cotton's interview, printed in *The Christian Register* (Unitarian), Houdini spoke regretfully of the 'many people who are beside themselves over this spiritistic craze,' and said: 'For thirty years I have been studying spiritualism, because it belongs in the same classification with mysticism, my profession, and I have a complete library on the subject. In my youth I held seances as an independent medium, but as I grew older the feeling came over me that I was trifling with the serious and the reverent. Then came the time when I lost one dear to me, and would have paid large sums to get answers from spirit land. I explored the whole field of alleged spirit communication, and

let me say to you, I have never in twenty-five years of earnest effort had an atom of proof that the dead talk with the living. Again and again I have detected tricks, many of them so childish, tho they had deceived the elect, that no magician who valued his reputation would employ them. The medium must work in the dark, which is unfortunate....

"I was chosen to serve on a committee selected by *The Scientific American* to investigate the "Margery" case. The editors had offered \$5,000 to the "person who could succeed in producing certain varieties of supernormal phenomena to the satisfaction of the committee." That was the way the proposal was worded. I was present at five seances, and detected Margery in tricks each time. Here, take this booklet: it describes exactly what happened. In the course of my life, I have made solemn compacts with more than a score of my friends to the effect that whoever died first would come back and communicate with the other if that were possible. I made the first compact twenty years ago; the last one ten days ago. Several of my friends have died, but no communication has followed.

"Look here, not one of the mediums who for seventy-five years have been duping honest folk and taking their money which could better be devoted to worthy causes has ever done one thing which I cannot do better by purely mechanical means. Look!"

"Houdini thrust a muscular left hand to within three feet of his interviewer's face, seized his left thumb with his right forefinger and thumb, and, says Mr. Cotton, pulled it away from the hand, so that three inches of space were revealed between thumb and hand. He held it thus a moment and then replaced it. Continues Mr. Cotton:

"While I was still looking at him with mystified eyes, he repeated the performance. Our chairs were not four feet apart, but there was the thumb detached from the hand and replaced."

"How did you do that?" I gasped—yes, "gasped" is the word."

"The way the mediums levitate tables, ring bells, and produce ghostly hands," he replied with a mystifying smile. Then he became earnest. "You do not think I actually tore my thumb off my hand? Feel of these sinews."

"I did so and found muscles and sinews much more power-

ful than my own connecting thumb and hand. "You took your thumb away from your hand," I returned, doggedly; "and I want to know how you did it. Did you do it, or did you make me *think* you did it?"

"He leaned back in his chair and smiled. "You didn't suppose I would really tell you? I will say this. I never performed any trick in my life save by physical means. The business of us magicians is to mystify. We study our book as Sir Oliver Lodge and the other scientists study theirs. We know legerdemain when we see it, as they know science when they see it. And it is about time that people awoke to the fact that mediumistic phenomena is not a subject for the scientist, but for the magician. It is not science—far from it. It is magic."

" "How do you get out of trunks, packing cases, and boilers," I asked, "if the spirits do not help you?"

" "By such physical means as a necromancer may employ who is master of his art. We earn a living by mystifying. I can divulge no more."

" "But Sir Arthur Conan Doyle declares you are in league with a spirit power."

" 'Houdini again clasped his hands back of his head and smiled. "Sir Arthur is a great man in his field, but he and Sir Oliver Lodge are no better than children when it comes to a contest of wits between them and the wizards of the seance room who have bags of small tricks, readily used in the dark. At one of my performances Sir Arthur called a trick of mine one of the most remarkable demonstrations of deception he had ever witnessed. Since then I have been showing audiences how I did it, simply that they may see how simple the whole thing is."

" "But you believe in immortality?"

" "I do, certainly....I believe in the Almighty. I try to live a good life....Tell the people that all I am trying to do is to save them from being tricked in their griefs and sorrows; and to persuade them to leave spiritualism alone, and to take up some genuine religion."

We have a number of other articles from *The Literary Digest* in regard to Houdini's wonderful feats. In one we are told that when in the dawn of his career in London he was seeking an engagement, the manager said to him: "If you can escape from handcuffs at Scotland Yard, I'll sign you'....

At London's famous police headquarters, Superintendent Melville ridiculed the idea that any one could escape from Scotland Yard handcuffs. Stage handcuffs were one thing, he told Mr. Slater, but Scotland Yard handcuffs were the last word in scientific manacles. Houdini, however, insisted on trying them, so suddenly Melville produced a pair of cuffs.

"Well, here's how we fasten the Yankee criminals who come over here and get into trouble," he remarked.

"With that he encircled Houdini's arms around a pillar, snapt on a pair of 'darbies' and stept back with a laugh.

"I'm going to leave you here and come back for you in a couple of hours," he said. He started toward the door with Slater.

"Wait!" cried Houdini. "I'll go with you. Here's the way the Yankees open the handcuffs."

He tossed the cuff to the floor and stept away from the pillar.

"Superintendent Melville was shocked and visibly nonplused, but in a minute he held out his hand:

"Scotland Yard won't forget you, young man," he said."

From the same article in *The Literary Digest* we also read: "The first European tour was a triumphal procession, the 'dream of an inspired press agent,' during which thrilling escape followed thrilling escape. The climax, we learn, came in Russia, when Houdini went to the secret police, asking to be allowed to demonstrate his skill." After various tests, Houdini "suggested a test of jail-breaking, the chief, Lebedeff, replied that he might try to escape from the *carette*—if he could—whereupon the other officers nudged one another and laughed. A *carette* did not sound very formidable, but it proved to be a sort of steel safe on wheels, with two heavily barred air vents, used for transporting his Majesty's very special prisoners to Siberia. Houdini declared that he would take a chance at it, and there was more Tatar amusement. First he was stript and searched, and as soon as they started searching him, Houdini realized that he had never really been searched before. He was laid on a table, and one man started at his head and worked down to his feet, while another started at his feet and worked up to his head. Then he was turned over, and the dual process was repeated. His body was then twisted and turned in every imaginable way, quite as if he were a real criminal.

"Then,....he was led out into the prison yard, which was very cold. The *carette* was searched in the same meticulous manner, and finally Houdini was locked in. It was not until the door had been firmly fastened behind him that Chief Lebedeff informed him that the key used for locking the prison van did not unlock it. The nearest unlocking key was in the possession of a prison warder on the Siberian border, about twenty-one days' journey distant from Moscow. 'It would be a cold trip,' remarked Lebedeff politely.

"Houdini had stipulated that the *carette* be backed against the prison wall, so that he might work in secret. On the inside the door was merely a smooth sheet of steel, without any sign of a lock, but with a little high window six inches square, crossed by four bars. The lock was on the outside of the door, about thirty inches below the window. Through the awkwardly barred window aperture Houdini had to do his work. For half an hour he struggled with the lock while the police chuckled outside. Then, after a short rest, he resumed, and forty-five minutes after he had been incarcerated, the door swung open....the story got about, and Houdini became a popular hero; for everyone hated the secret police. Great throngs stormed the doors of Establishment Yard to see him, and the manager doubled his salary."

This was not simple deception; it certainly was knowledge. And a man with such ability was certainly well qualified to expose fraud in others. What it is claimed Houdini in later years did to expose spiritualism, would fill a volume. I have Houdini's last work: *A Magician Among the Spirits*. I have not given any evidence from it, but *The Literary Digest International Book Review*, in reviewing the work, stated: "In his latest book Mr. Houdini has undertaken to unmask the spiritualistic mediums who pretend to accomplish wonders by the aid of spooks; and for this useful task—perhaps more necessary now than ever before—he is professionally equipped by his many years' experience as a conjurer. If the feats of the mediums are the result of trickery, then no one is better fitted to expose them than a man who has made it his business to master all the methods of trickery. And in this book Mr. Houdini makes it plain that the vaunted marvels of the spiritualists are due to natural causes and that as wonder-workers the spiritualists are hopelessly inferior to the modern magicians who do their 'deeds of dark-

ness' in the full glare of the footlights. In fact, the modern magicians are so much more skilful in deception that they would be justified in pouring scorn on their unworthy rivals. It is therefore to Mr. Houdini's credit that he reveals no personal animosity to the noxious tribe he has here pitilessly exposed to public contempt.

"What distinguishes Mr. Houdini's book from most of the earlier books on the same subject, is that he himself wishes that spiritualism was true. He tells us that he would rejoice if it was really possible to have communication with those who have ascended to another life: 'I, too, would have parted gladly with a large share of my earthly possessions for the solace of one word from my loved departed—just one word that I was sure had been genuinely bestowed by them—.... It is this question as to the truth or falsity of intercommunication between the dead and the living, more than anything else, that has claimed my attention and to which I have devoted years of research and conscientious study.'

"It is the record of these years of research and study which Mr. Houdini has given us in this volume. In his first chapter he deals with the '*Founders of Modern Spiritualism*,' and in this he tells the sorry story of the Fox sisters and of the excitement aroused by the Rochester Rappings, printing the pitiful confession of fraud made by Margaret Fox.... But it is the third chapter that I found most interesting and most instructive. It sets forth the character and the career of Daniel Dunglas Home; and it contains an annihilating analysis of his reported levitation, when he is said to have passed horizontally out of a window in one room, returning horizontally through a window in the adjoining room. And only a little less illuminating are the three following chapters, on Eusapia Palladino (who was exposed by a group of Columbia professors)...."

There is much evidence of this convincing nature given in *Science and Invention* (1928). In that volume the editor quotes from the June, 1923, number an editorial, entitled, "Spiritualism," and says in part: "With this issue, *Science and Invention* embarks upon a far-reaching campaign to enlighten the public on Spiritism in general. *Science and Invention* takes the stand that practically all spiritualistic phenomena that have been exhibited so far rest upon a foundation of either pure fraud or deceit or, to be more chari-

table, upon self-deceit of certain investigators. Every so-called spiritistic phenomenon that has been produced so far by mediums, or by other investigators, can be performed by ordinary scientific means, without the spiritistic 'hocus pocus'....

"We do not believe that up to this date a means has been found whereby dead persons can communicate in any manner, shape or form with the living. We repeat that we sincerely believe that all manifestations, said to be spiritistic, are based upon either fraud or self-deceit....Of course, not everything is fraud. Much is self-deception, which may go as far as self-hypnosis. If you sit in a darkened room, and are keyed up sufficiently well, and your nervous system is receptive, your senses will play you all sorts of tricks, which would not happen to the investigator in broad daylight under normal conditions....Why must the spiritists have recourse to darkened rooms and to all sorts of other mummary in order to get their table-rockings and other manifestations? If the spirits are genuine, there is no question that they would just as readily give manifestations in the daytime as in the night—in the light as in the dark....

"The subconscious mind is a wonderful machine, as anyone who has read Coue can testify. If you are in the right frame of mind, you can make yourself believe almost anything. Furthermore, it may be noted right here that nearly all of the distinguished converts to spiritualism are, without exception, old men, well past 50 and 60, and some of them are much older than this....In the first place, physical impressions by older men are not as well defined as those of young men. Furthermore, and most important, is the fact that the older the individual the more likely he has had some great bereavement during the latter part of his life, which loss he may feel keenly. It may be his wife, it may be a grown son, a brother, or a sister, which loss is felt much more keenly by the older than by the younger person. Furthermore, the older a man becomes, the more he is apt to think of death, when death is a remote thought with the younger man. All these things make the older individual a much better subject for spiritism than the younger. His frame of mind is such that he is far more easily impressed, and he would rather believe than disbelieve comforting thoughts....

"It is a scientific fact that there is such a thing as a medium which we do not deny. There is also such a thing as hypnosis.

It is well known that you can throw a subject into a hypnotic trance, under which the body and mind take on entirely different functions from those related to a normal condition. In a trance the medium will readily do, under suggestion, what the hypnotizer orders. These are facts which no scientific authority questions. But the connection between a hypnotic trance and departed spirits through such mediums is a far cry. There is no connection whatsoever that science knows of. But any strange action of a medium in a trance is immediately interpreted to be a sign or a communication from a deceased person, for no reason whatsoever. We do not question mediums as such in trances or when under an hypnotic spell, but we find no scientific basis for any connection between such a medium and a departed spirit....We believe that it is the height of cruelty to deceive well-meaning people with the present-day spiritistic hokum, and we do not believe that any good can ever come of it....As long as the so-called spirits of Napoleon, Alexander the Great and hosts of other great historic personages are made to rattle dishpans, lift chairs, upset tables, and are supposed to be made to do all sorts of such childish nonsense, *Science and Invention* will have nothing but ridicule for such rubbish as it exists today."

We have first proved from the Bible that the dead know not anything, thus utterly refuting the claims of Spiritualists, and all who believe in the conscious state of the dead, and we have confirmed it by evidence which cannot be successfully refuted.

A noted physician, William S. Sadler, M. D., F. A. C. S., in a late work entitled *The Mind At Mischief* (Funk and Wagnalls Company), says: "It is remarkable how many people who are sane, sensible, and logical in, say, their business life, are easy of deception in other domains of their mental existence. I know of an efficient engineer who is, nevertheless, utterly useless at a spiritistic seance. He hears and sees everything the medium hears and sees. I have a friend, an attorney, who is logical and altogether reliable and sensible when pleading before a jury or addressing the judge, but who, when he is home and has an ache in his stomach or toe, is subject to any sort of quackery that the most blatant charlatan might propose. He is always trying out some new fake remedy or shyster cure. It is hard to understand how human beings can be so sane at one time and so silly at others....

"How foolish for intelligent human beings to expect the Witch of Endor to supply us with something which both religion and science refuse us!.... There exists a definite mechanism which can be used by one part of our mind (the subconscious) to deceive and mislead the other half of our intelligence (the conscious mind).... There can be little doubt that certain human beings possess a tremendously large 'bump' of fantasy. That is, they have the day-dreaming faculty developed to the point where it has well-nigh acquired the proportions of a separate personality. This must be the case with many neurotics, hysterics, clairvoyants, mediums, and other occult practitioners....

"One of my subjects, while in a condition of considerable stress of mind owing to the recurrence of the anniversary of her wedding day, had a vision of her deceased husband who addressed to her a certain consoling message. It afterwards transpired that this message was an actual reproduction of the words which a friend, in the course of a conversation some months previously, had quoted to her as the words of her own husband just before his death. In the vision the words were put into the mouth of another person, the subject's husband, and were actually heard as an hallucination.... Hallucinations are nothing more nor less than false sense impressions. The medium—like hysterical patients and sufferers from certain forms of insanity—sees and hears things which have no real existence...."

This perversity of human nature accounts for many false beliefs in the world. This noted doctor gives some fine counsel in his *Mind At Mischief*. The Prophet understood this subject when he testified: "*The whole head is sick, and the whole heart faint.*"—Isa. 1:5. What medicine will cure us, so that we will not be wise on some points and so foolish on others? The Great Physician, through the Prophet, Jesus, and the Apostle will tell us: "He sent his word and healed them.... Ye shall know the truth, and the truth shall make you free.... Now ye are clean through the word which I have spoken unto you.... Prove all things; hold fast that which is good" (Ps. 107:20; John 8:32; 15:3; I. Thess. 5:21). If we will let the word of God have free course in our minds, always governed by evidence, the naturally sick head will become well. We will lay aside all vain imaginations, frauds and superstitions and learn to let reason rule in every domain of thought.

IS MAN'S REASON OUR ONLY GUIDE?

THE Honorable Robert Millikan, the eminent scientist and winner of the Nobel Prize, in his *Science and the New Civilization* (Charles Scribner's Sons, 1930), said: "It is altogether obvious that the only quality which really distinguishes man from the brutes is his reason. You may call that an unsafe guide, *but he has absolutely no other* unless he is to turn his face back toward the jungle.... Somebody has said that 'What we call the process of reasoning is merely the process of rearranging one's prejudices,' and we admit the truth of this assertion when we say, as we so often do, 'Oh, yes, I understand that is the excuse, but what is, after all, the reason?' Indeed, there is no question but that a large part of what we call reasoning is in fact simply the rearranging of prejudices. In so far, for example, as we are Republicans, or Democrats, or Presbyterians, or Catholics, or Mohammedans, or prohibitionists, because our fathers bore those brands, and many of us will be admitted *by our acquaintances*, at least, to have no other real grounds for our labors, our so-called reasonings on these subjects certainly consist in nothing more than the rearrangement of our prejudices."

How true this is! But think of a noted scientist claiming that reason, man's reason, is the only guide we have to pilot us through this dark night. How much wiser was the Prophet, who declared: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."—Jer. 10:23.

Our own vain reasoning cannot be our guide; it justifies in sin and any fancy or prejudice of the human mind. Man's reason is not a safe guide even in worldly matters, much less in that which pertains to eternal life.

Think of the condition of the world nineteen years ago last spring, and the conditions now. If reason, governed by evidence, had ruled the world then, they would not have engaged in the terrible war which has left the world bankrupt. If evidence ruled in the United States and just laws were executed we would not have to read as we did under date of September 9, 1933, "Crime in this country is estimated to cost

\$14,000,000,000 a year, with the profits divided among some 400,000 criminals. Each year 12,000 persons are kidnaped, 50,000 robbed, 40,000 homes and other places are entered by burglars, and \$100,000,000 is lost in incendiary fires. If these figures as submitted by the National Council of '76 are correct, they give the reason why the United States is regarded as the most lawless country on earth."

If evidence ruled in place of man's reason, the many would not have engaged in the wild speculation and gambling of the past years, which have been the great cause of the present distress.

Colonel Ingersoll once gave a good definition of man's reason. I referred to a portion of his statement in another article, but it is also very fitting in this connection. He said: "Reason is the supreme and final test. If God has made a revelation to man, it must have been addressed to his reason.... I admit that reason is a small and feeble flame, a flickering torch by stumblers carried in the starless night,—blown and flared by passion's storm,—and yet it is the only light. Extinguish that, and nought remains."

If his words were true we could never have escaped from the prison house of darkness (Isa. 42:7). The Almighty does say to us through the Prophet (Isa. 1:18), "Come now, and let us reason together, saith the Lord"; but does He address his words to our reason except as we are willing to be governed by evidence? No. His principle of reason is based on I. Thess. 5:21: "*Prove all things; hold fast that which is good.*" Only call that good which can be proved, and hold on to that.

How foolishly Colonel Ingersoll reasoned! Did God address his word to man's reason, "*a small and feeble flame, a flickering torch by stumblers carried in the starless night,—blown and flared by passion's storm*"? God calls on us to cast away our own vain imaginations and accept the evidence which He will give to prove that His thoughts are as high above man's thoughts as the heavens are above the earth (Isa. 55:7—9); for man's thoughts, not governed by evidence, are a "small and feeble flame."

Sir J. Arthur Thomson, a noted scientist and author of *Outline of Science*, says in a late work, *Riddles of Science*, "There is a fine suggestion in the words carved over the doorway of one of the science buildings in the University of Cal-

ifornia: 'Open Thou mine eyes, that I may behold wondrous things out of Thy law.'"

This testimony is found in Ps. 119:18. If we would only allow our eyes to be opened to see the wonderful evidence in God's Word we would not be Presbyterians, or Catholics, or Mohammedans, because our fathers bore those brands, but we would believe solely from evidence. You know Jesus testified that the reason people would not believe was because "*their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them*" (Matt. 13:15).

At the close of *Riddles of Science* the author makes the following striking remarks: "Scientific knowledge is indispensable, but it is, as the schoolman said, 'evening knowledge'.... is cold and grey and shadowy; religious knowledge is 'morning knowledge'....when all is seen in the growing light of a new day. So we come back to the God of our fathers, whose name Jehovah was held to mean 'I am that I am.'"

Truly, science is evening knowledge, cold, grey, shadowy, ever changing, with nothing certain upon which to build, as Mr. H. Levy said in *Science In the Changing World* (The Century Company, 1933): "In spite of much popular misunderstanding, science is not a definite clearly defined body of knowledge. It is never possible to say that this or that is the last word on any scientific subject. On the contrary, science is continually expanding; it is in a continual state of change. Yesterday matter was thought to be the fundamental stuff of which our universe was made, this morning it was atoms, this afternoon it was electrons, this evening it is something much less definite—a wave—radiation. What will it be tomorrow?"

Truly, they need to come back to the true God, and then if they will open their eyes, they will find that "morning knowledge," God's knowledge, is "a definite clearly defined body of knowledge." It is "morning knowledge" indeed, for it has existed through the countless ages of the past. We read in Ps. 103:17, 18: "The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them." God's

mercy could not have been bestowed through an eternity in the past unless there had been people upon whom it could have been bestowed, and we can prove from the Bible that millions of worlds are filled with happy, immortal beings upon whom His mercy has been bestowed.

Jesus would never have commanded us to pray for God's will to be done on earth *as in heaven* if God's glorious heavens had not been inhabited by those who were doing His will. St. Paul, in Eph. 3:10—18, informs us that God's plan on this earth is only one fold of His manifold wisdom, and he could bow his knee to a God who was not only taking out a people on this earth, according to His eternal purpose, but had been saving men and women in unnumbered worlds through an eternity in the past. He wanted us to let our minds expand to comprehend "what is the breadth, and length, and depth, and height" of God's wonderful universe.

"THE PLURALITY OF INHABITED WORLDS"

UNDER this title the late noted French astronomer, Camille Flammarion, quoted the words of Pope:

"Yet not to earth's contracted span
Thy goodness let me bound,
Or think Thee, Lord, alone of man,
When thousand worlds are round."

He then said of this universe: "God's empire is not the empire of death; it is the empire of life. We live on a world which is no exception among the heavenly bodies, and which has not received the least privilege.... Without going beyond our system, other planets are much more important than it.Whilst it appears to us the most important of the universe, it is in reality lost in the immensity of the worlds which people the heavens....

"For a long time, man could confine himself to the study of phenomena; for a long time, he must still keep to the direct and simple observation of physical appearances, in order that science may acquire the precision which constitutes its value. But now this entrance of truth can be passed, and thought, outstripping matter, may rise to the idea of intellectual things. In the bosom of those distant worlds, it sees universal

life plunging its immense roots; and at their surface, it sees this life spreading itself, and intelligence establishing its throne....

"If you suspect the phenomena of existence, if you imagine that certain planets are inhabited, if you are taught that life has chosen certain worlds in which to spread the germs of its productions, do you intend to people this small globe of the Earth, before having established in superior worlds the wonders of living creation?.... Thus it is that, under whatever aspect we regard creation, the doctrine of the plurality of inhabited worlds is formed and presented as the only explanation of the final end—as the justification of the existence of material forms—as the crowning of astronomical truths....

"Ah! if our sight was piercing enough to discover, where we only see brilliant points on the black background of the sky, resplendent suns which revolve in the expanse, and the inhabited worlds which follow them in their path....and if, advancing with the velocity of light, we could traverse from century to century, this unlimited number of suns and spheres, without ever meeting any limit to this prodigious immensity where God brings forth worlds and beings; looking behind, but no longer knowing in what part of the infinite to find this grain of dust called the Earth, we should stop fascinated and confounded by such a spectacle, and uniting our voice to the concert of universal nature, we should say from the depths of our soul: Almighty God! how senseless we were to believe that there was nothing beyond the Earth, and that our abode alone possessed the privilege of reflecting Thy greatness and power!"

How foolish indeed to believe that only our little earth is inhabited, and a world like Jupiter—fourteen hundred times larger—a desolate expanse of space! Even Thomas Paine, the noted infidel of Revolutionary fame, did not accept such a theory. In his *Age of Reason*, he said: "If we take a survey of our own world, or rather of this which the Creator has given us the use, as our portion in the immense system of Creation, we find every part of it, the earth, the waters, and the air that surrounds it, filled, and, as it were, crowded with life, down from the largest animals we know of to the smallest insects the naked eye can behold.... Since, then, no part of our earth is left unoccupied, why is it to be supposed that the immensity of space is a naked void, lying in eternal waste?....

"As, therefore, the Creator made nothing in vain, so also must it be believed that He organized the structure of the universe in the most advantageous manner for the benefit of man; and as we see, and from experience feel, the benefits we derive from the structure of the universe, formed as it is, which benefits we should not have had the opportunity of enjoying, if the structure, so far as relates to our system, had been a solitary globe—we can discover at least one reason why a *plurality* of worlds has been made, and that reason calls forth the devotional gratitude of man, as well as his admiration. But it is not to us, the inhabitants of this globe, only, that the benefits arising from a plurality of worlds are limited. The inhabitants of each of the worlds of which our system is composed, enjoy the same opportunities of knowledge as we do."

Truly we can say with Chalmers: "There is much in the scenery of a nocturnal sky to lift the soul to pious contemplation.... We feel withdrawn from the earth, and rise in lofty abstraction from this little theatre of human passions and human anxieties.... The mind abandons itself to revery, and is transferred in the ecstasy of its thoughts to distant and unexplored regions. It sees nature in the simplicity of her great elements, and it sees the God of nature invested with the high attributes of wisdom and majesty.... The heavenly bodies appear small to the eye of an inhabitant of this earth only from the immensity of their distance. When we talk of hundreds of millions of miles, it is not to be listened to as incredible. For remember that we are talking of those bodies which are scattered over the immensity of space, and that space knows no termination. The conception is great and difficult, but the truth is unquestionable....

"Now, why should we think that the great Architect of nature, supreme in wisdom as he is in power, would call these stately mansions into existence, and leave them unoccupied? When we cast our eye over the broad sea, and look at the country on the other side, we see nothing but the blue land stretching obscurely over the distant horizon. We are too far away to perceive the richness of its scenery, or to hear the sound of its population. Why not extend this principle to the still more distant parts of the universe? What though, from this remote point of observation, we can see nothing but the naked roundness of yon planetary orbs? Are we, therefore,

to say that they are so many vast and unpeopled solitudes; that desolation reigns in every part of the universe but ours; that the whole energy of the divine attributes is expended on one insignificant corner of these mighty works, and that to this earth alone belongs the bloom of vegetation, or the blessedness of life, or the dignity of rational and immortal existence?"

Truly, we have learned that the "great Architect....supreme in wisdom as he is in power," never designed to bless this little earth only, but when the question was asked: "To whom then will ye liken me, or shall I be equal? saith the Holy One," the answer was: "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.... Seek him that maketh the seven stars and Orion.... The Lord is his name.... The heavens proclaim God's splendour, the sky speaks of his handiwork; day after day takes up the tale, night after night makes him known; their speech has never a word, not a sound for the ear, and yet their message spreads the wide world over, their meaning carries to earth's end" (Isa. 40:25, 26; Amos 5:8; Ps. 19:1—4 Moffatt's translation). Though so distant that we cannot hear a sound, yet their meaning carries to earth's end. They tell of the work of a mighty God, all-powerful and wise.

DID GOD CREATE THE UNIVERSE OUT OF NOTHING?

COLONEL ROBERT INGERSOLL, always anxious to ridicule the Bible, said: "The gentleman who wrote it begins by telling us that God made the universe out of nothing. That I cannot conceive.... Nothing, regarded in the light of raw material, is, to my mind, a decided and disastrous failure. I cannot imagine of nothing being made into something, any more than I can of something being changed back into nothing."

How false such a statement! Did Colonel Ingersoll or any other individual ever read such a statement in the Bible? Never, not in a single instance. He never pretended to give any evidence.

I have two Catechisms and a *Confession of Faith* before me, and from them I read: "God created heaven and earth from nothing by His word only; that is, by a single act of His all-powerful will.... The work of creation is God making all things

of nothing, by the word of his power.... It pleased God....in the beginning, to create or make of nothing, the world, and all things therein, whether visible or invisible."

What foolishness! You might add nothing to nothing for an eternity and you would still have nothing. Of course the writers of the false creeds are more to blame than Colonel Ingersoll; but how wrong to make such a statement, void of evidence. It was the false creed-makers and not Moses who taught that God ever made anything out of nothing.

The next point Colonel Ingersoll brings up is in regard to God creating literal light. He says: "The next thing he proceeds to tell us is that God divided the darkness from the light. ...Moses describes God dividing the light from the darkness. I suppose that at that time they must have been mixed. You can readily see how light and darkness can get mixed.... The gentleman who wrote this in imagination saw God dividing light from the darkness. I am sure the man who wrote it, believed darkness to be an entity, a something, a tangible thing that can be mixed with light.... The next thing he tells us is that the grass began to grow, and the branches of the trees laughed into blossom, and the grass ran up the shoulder of the hills, and yet not a solitary ray of light had left the eternal quiver of the sun. Not a blade of grass had ever been touched by a gleam of light. And I do not think that grass will grow to hurt without a gleam of sunshine.... The next day he made the sun and moon.... Do you think the man who wrote that knew anything about the size of the sun? I think he thought it was about three feet in diameter.... Do you believe that the man who wrote that as a history of astronomy really knew that this world was but a speck compared with millions of sparkling orbs?"

Certainly, Moses knew more about the shining, glittering universe than Colonel Ingersoll ever dreamed of, for did not the angels guide through the Wilderness and give him the law on Mount Sinai? and are not those "sparkling orbs" the abode of angels fair? (Acts 7:38, 53). If Colonel Ingersoll had realized his own ignorance of the beautiful spiritual story of Genesis he would have hung his head in shame. Was the Almighty, through Moses, informing us of the creation of the *literal* light of the literal sun or moon? Can you read a word about the literal sun or moon in Genesis? Those words are not even mentioned.

Even Webster, while giving us many definitions of literal light, also tells us of "mental or spiritual illumination or enlightenment or its source; that which illuminates or makes clear to the mind; as, to throw light on a subject; the light of religion and conscience...."

"He shall never know
That I had any light of this from thee.' —Shak."

Genesis 1:3 reads as follows: "And God said, Let there be light: and there was light." In the original the Hebrew word "*or*," translated "light" in Gen 1:3, has for some of its definitions: "To enlighten any one's eyes" (which were involved in darkness), i.e. as it were to recall him to life, Ps. 13:3: 'Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death'....to enlighten, i.e. to imbue with wisdom, Ps. 119:130—"The entrance of thy words giveth light; it giveth understanding unto the simple'.... Jehovah is called 'the light of Israel'....comp. Isa. 60:1, 3."

This testimony reads as follows: "Arise, be glad, your light is dawning, the Eternal's splendor rises upon you. Though darkness covers all the earth, and a black cloud shrouds the nations, yet the Eternal shines out upon you, his splendour on you gleams, till nations gather to your light and kings to your bright beams" (Moffatt's translation). This testimony refers to Christ's coming the "second time" to dispel the darkness which now enshrouds the world.

The lexicon also gives: "Light for *doctrine, teaching*; Isa. 49:6, 'a light of the Gentiles,' i.e. teacher; Isa. 51:4; 2:5, 'Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.... O house of Jacob, come ye, and let us walk in the light of the Lord'....compare Prov. 6:23, 'for the commandment (of God) is like a luminary, and the law is as light'....metaphorically revelations, revelation."

From these definitions and the testimonies given to illustrate how the word is so often used, we can see that in the Bible the word "light" is generally used in a spiritual sense, for the light of truth, for the word of God, and that is its meaning in Genesis. This light is the wonderful revelation from God.

THE BABYLONIAN MYTH

YOU may ask, "What caused the church to turn from the truth of the spiritual light to the fable that there never was any literal light until about six thousand years ago?"

When the church apostatized from the truth to fables (II. Tim. 4:3, 4), she gradually accepted the pagan myths.

In the *New Commentary*, speaking of the Babylonian myth, it says: "This Epic is contained in a series of clay tablets discovered in the ruins of Ashurbanipal's library at Nineveh in 1873, which contained copies of several older documents.... The tablets are not complete, but are sufficient to give a clear view of Babylonian cosmogony. They describe the creation of an ordered universe as the outcome of the victory of Marduk, the supreme God of Babylon, over Tiamat, the deity of chaos and darkness.... Then follows a description of the various gods and their war with Tiamat under Marduk their champion. Tiamat, conceived as an enormous monster, is vanquished by Marduk, who divides her body, setting up one half to form a firmament restraining the waters above it.... In both the creation of light is the first act, though in the Babylonian account light is personified in the coming of Marduk, the god of light.... For example, we notice at once that light is created and day divided from night before the creation of the luminaries; and, moreover, plant life appears before the sun, a manifest impossibility.... Thus both the Babylonian and the Hebrew outlines of Creation are alike unscientific."

How false, and what a shame to claim any resemblance between the beautiful spiritual story of Genesis and "*the crude, non-moral, polytheistic myths of the Babylonian creation Epic*," so low and vile, as the writer himself admits it was! The writer in the *Commentary* also admits: "Consequently, we find in the story....no trace of polytheism, of the crude, heathen ideas of a conflict of deities.... As Ryle has said so well, 'The saints and prophets of Israel stripped the old legend of its pagan deformities.'"

The saints and prophets of Israel had nothing to do with the pagan legends. Did you ever read in the Bible of the god of darkness warring with the god of light, a monster, and dividing her body to form a firmament?

The writer claims that both accounts are unscientific. They

certainly would be if the Genesis account had any reference to the literal creation. It would be out of harmony with reason and science to claim that the literal earth, sun, moon and stars never existed until about six thousand years ago, and that literal light existed and literal grass grew before the light of the literal sun shone upon the earth!

The writer claims that in both Genesis and the pagan myth literal light was the first thing created, but that is not true. In the Babylonian myth the pagan god is represented as making the literal light, the literal sun and literal moon, but in Genesis there is no reference to the literal.

The Almighty did not cause a Book to be written to inform us in regard to literal light; we learn that from our earliest observation. What we need is the light of truth to dispel the darkness and superstition which becloud the human mind. The literal creation has existed through untold ages in the past, but nearly six thousand years ago the Lord began calling laborers into His spiritual garden or vineyard, as Jesus explains in Matthew 20:1—8.

THE GREAT CONTRAST BETWEEN LIGHT AND DARKNESS

IN the *Encyclopædia of Religion and Ethics*, edited by James Hastings (Charles Scribner's Sons), the author, after describing a number of pagan myths of the origin of literal light and darkness, says: "A well-known Chinese myth relates that in the beginning all was darkness. From a great mundane egg, which divided in two, came Poon-Koo Wong, who made the sky out of the upper and earth out of the lower half.... In some of the myths just cited the origin of light from darkness, or from the creation of sun and moon, is already found. As in the Maori myth, light is sometimes prior to the sun.... In some instances light, not darkness, is primordial; or after creation, while day exists, night is still unknown. Numerous myths relate how darkness is produced and the regular alternation of day and night follows.... Light and darkness, day and night, sun, moon, and stars are often personified or worshipped as gods, or the sun, moon, and stars, as sources of light, are the dwellings of gods....

"Buddha after Buddha....has light as one of his attributes.... Every Buddha has, among his characteristics, a circle of hairs

between his eyebrows by which he can illuminate the universe. ...Northern Buddhism the 'Buddha of Boundless Light,' diffusing great light....is the most popular of all the Buddhas among the Chinese people. In his heaven, the wonderful and glorious Paradise of the West, two Buddhas 'radiate light over three thousand great worlds.' "

We could fill pages with these pagan myths, from that of Babylon to the last pagan cult, and notice that from first to last they all speak of the creation of literal light and darkness. Also notice the great contrast when the same writer speaks of "*Light and Darkness*" as described by early Christians. He says: "The symbolical use of the words 'light' and 'darkness' is very common in early Christian literature, and in the main was derived from the Old Testament, as will be seen by the references given below....

"The symbolism in the New Testament.—We may pass by the obvious metaphor by which to speak or act 'in the light' is to do so 'openly,' and to speak or act 'in the darkness' is to do so 'secretly.'... More to our purpose are the numerous passages where 'light' denotes knowledge, truth and holiness, and 'darkness' denotes ignorance and sin—ignorance in all its phases being included in the latter simile: absence of knowledge, spiritual blindness, error, and wickedness; for blindness, if wilful, becomes sin. The opposition between light and darkness is expressed in John 3:19; men had the opportunity, for light is come into the world, but they loved the darkness rather than the light, for their works were evil—'every one that doeth ill hateth the light.' "

Notice the words of Jesus: "*Light is come into the world.*" This is the same kind of light as Gen. 1:3, "And God said, Let there be light."

The writer continues: "The idea is taken from Isa. 9:2, where it is said that 'the people that walked in darkness have seen a great light.' To be in a state of sin and ignorance is to walk, or sit, or be in darkness (I. John 1:6, 8; 2:9; John 8:12; I. Thess. 5:4; Rom. 2:19; Luke 1:79).... The metaphor is very common in the Johannine writings, but it is frequently found elsewhere. In Matt. 6:22, 23 the 'body full of light' denotes purity and holiness, and the 'body full of darkness' evil; so Luke 11:35.... In Acts 26:18 the preaching of the gospel is to turn the people from darkness to light and from the power of Satan [sin] unto God."

What an array of testimony this writer gives to prove what light and darkness mean as metaphorically used in the Bible!

Again he says: "St. Paul uses the metaphor freely. The 'works of darkness' are the evil deeds of the present 'night,' and the 'armour of light' is to be put on in view of the approach of the day (Rom. 13:12; Eph. 5:11); for 'night' and 'day' in this connection see I. Thess. 5:4—8."

We are told to see this testimony to understand what 'day' and 'night' signify. In I. Thess. 4:16 St. Paul had informed us "that the Lord himself shall descend from heaven....and the dead in Christ shall rise.... Wherefore comfort one another with these words." He comforts us with the promise that the Lord shall descend from heaven and the sleeping dead shall rise from death's slumber. Then to enlighten us as to the time of the Lord's coming, the Apostle says: "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night."

St. Paul was inspired to foretell future events, and he knew that in these last days of Gentile times, these "*perilous times*" (II. Tim. 3:1), the masses of mankind would not believe in Christ's second coming (Heb. 9:28), and that would be the reason He would come as a thief to a slumbering world—when they were not looking for him. Then he says: "For when they shall say, Peace and safety; then sudden destruction cometh upon them....and they shall not escape." In their darkness they will still be believing that they can establish peace on earth through human instrumentality when the warning words of Rev. 14:7 are sounded forth: "Fear God, and give glory to him; for the hour of his judgment is come."

Then in the verse to which the writer referred, St. Paul utters the comforting words: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the *day*: we are not of the *night*, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober." While no one will know the day and hour of Christ's coming, if we are children of light, children of the Day, we will not be ignorant of the times and seasons of the Lord's appearing.

This testimony explains Genesis 1:5: "And God called the light Day, and the darkness he called Night." This testimony has no reference to literal day and night. All who receive the

light become children of the day, while those who remain in darkness are of the night, in this metaphorical sense. If the Christians had always remembered the Bible rule which St. Paul gave, and which rule all the Prophets, Jesus, and the Apostles practiced—always to compare spiritual with spiritual—they would not have accepted the pagan myth of a literal creation in the first of Genesis.

As Moffatt translates I. Cor. 2:13, it reads: "And this is what we discuss, using language taught by no human wisdom but by the Spirit. We interpret what is spiritual in spiritual language. The unspiritual man rejects these truths of the Spirit of God; to him they are 'sheer folly,' he cannot understand them." That is what people are doing today, they think it "sheer folly," to claim that the first of Genesis refers to the spiritual creation.

From this *Encyclopædia* we read further: "We are partakers of the inheritance of the saints in light, and have been delivered out of the power of darkness (Col. 1:12).... Light has no communion with darkness, and therefore Christians are not to be unequally yoked with unbelievers (II. Cor. 6:14).... St. Peter speaks of our being called out of darkness into God's marvelous light (I. Peter 2:9)."

In view of all the pagan myths of light and darkness, can you wonder that when the Church forsook the truth she accepted the pagan beliefs and endeavored to read into the lovely story of Genesis the pagan myths of the creation of light and darkness?

Mr. H. G. Wells tells us in *The Outline of History* that the pagans used many literal lights, and the writer in the *Encyclopædia* states that after the third century "Lights were carried, as in heathen, so in Christian, funeral processions.... Eusebius says that Constantine's body lay in state 'surrounded by candles burning in candlesticks of gold, presenting a marvelous spectacle'; and Gregory the Great....speaks of relatives at a funeral offering lights for churches.... We find lights also used as a decoration at festivals, as when Paulinus of Nola describes the innumerable festal lights burning night and day as a sign of rejoicing.... This was also a heathen custom.... In these cases the Christian custom comes straight from the heathen—in the case of the processional lights from the custom of carrying lights before the emperor."

How soon the church began to practice the heathen rites!

She gradually forsook the glorious light of truth, and in its place accepted the pagan doctrines, even to the literal lights which the pagans used in their temples, processions, and funerals. Search the New Testament and see if you can read where Jesus or the Apostles ever had any literal lights, only what were necessary for proper illumination. What they rejoiced in was the glorious light of truth.

THE TWO GREAT LIGHTS OF GENESIS 1:16, WHAT ARE THEY?

THE late Dr. Straton, a Baptist minister, and Dr. Potter, at that time a Unitarian minister, held a series of debates in New York City, the thesis of one of them being, *Evolution versus Creation*. Among other things Dr. Potter said: "Notice that this primitive tribe very naively said that God created light on the first day, but that he did not make the sun, moon, and stars until the fourth day. How could there be day and night without the sun?"

No doubt Dr. Potter thought that he was very wise, when he triumphantly asked: "How could there be day and night without the sun?" In his ignorance of what the Bible taught, he thought when he quoted Gen. 1:16: "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night," that it referred to the literal sun and moon. It simply said *two great lights*, and not a word about their being the literal sun and moon. He had to read that into the Bible.

You may read the Bible from Genesis to Revelation and you will never find a Prophet, Jesus, or an Apostle speaking of the creation of the literal sun or moon, but you will find that they speak of these great spiritual lights. If we will let them bloom out the bud of Genesis all will be plain.

The Apostle Peter says: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise."—II. Pet. 1:19. *What is the light shining in a dark place?* The "SURE WORD OF PROPHECY." What is the day star which shall arise? Listen to the voice of Christ: "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star."—Rev. 22:16.

All we now have, in this night of darkness, is the light of truth, the words of Jesus, the Prophets, and Apostles. When Christ comes the "second time" a greater light will arise and dispel the darkness, for the knowledge of God shall fill the earth as the waters cover the sea (Isa. 11:9). Speaking of Christ, God says: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings."—Mal. 4:2.

The word of God is the lesser light which shines in the darkness now, and the greater light will be when Christ comes with power to dispel the darkness of superstition and error—the glorious *Sun of Righteousness* which shall arise to shine in the *New Heavens*.

In II. Sam. 23:2, 3, the Prophet says, "The Spirit spake by me, and his word was in my tongue. The God of Israel said.... He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds." Can this apply to this or any other age of man's rule? No. It will meet its fulfillment when Christ comes to rule the world in righteousness, and the clouds of sin, sorrow, sickness, pain and death shall forever pass away, leaving the faithful to rejoice evermore in the light of an unclouded day (Rev. 21:3—5).

Colonel Ingersoll, in his tirade against Genesis, said that it taught that the literal grass grew before the light of the literal sun shone upon the earth. This could not be possible; and as we have proved that the light spoken of in Genesis had no reference to the literal sun, it therefore could not have been literal grass. Let the Lord explain the nature of the grass. In I. Pet. 1:24 we read: "For all flesh is as grass, and all the glory of man as the flower of grass." The Apostle James also says: "But the rich in that he is made low: because as the flower of the grass he shall pass away."—chapter 1:10. The Prophet also testified: "As for man, his days are as grass: as the flower of the field, so he flourisheth.... They are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth" (Ps. 103:15; 90:5, 6).

This life is so short, as the Apostle said: "What is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away."—James 4:14. That is man's portion

in this mortal state, and that is why man is compared to the grass of the field. That is why Isaiah testified: "The voice said, Cry. And he said, What shall I cry?" And the answer came, "*All flesh is grass....SURELY THE PEOPLE IS GRASS.*" —ch. 40:6, 7.

With this God-given definition there is harmony in Genesis. The people, called grass because this life is so short, existed ages before any one would receive the glorious light of truth. The true Light, God's blessed Word, is shining in the darkness now, but how few are willing to have their eyes opened and walk in the radiance of its light!

We can prove that there is not a verse in the first three chapters of Genesis which has any reference to the literal creation and that there is not a word in them which conflicts with true science. How much better to be governed by God's reason, always founded on evidence, than to be led by human reason, which is indeed, as Colonel Ingersoll said, "a feeble flame, a flickering torch by stumblers carried in the starless night,—blown and flared by passion's storm"!

Lord, let Thy sunlight, Thy sunlight so clear,
Spread through the darkness till it disappear;
Cheering the soul with its message so dear,
Shine on us, Lord, through Thy word.

Lord, let Thy sunlight the mist clear away,
Lighting our path to bright mansions of day;
There with Thee, Lord, we will evermore stay,
Shine on us, Lord, through Thy word.

Help us, O Lord, Thy light-bearers to be,
Living and shining that others may see
We are reflecting the image of Thee;
Shine on us, Lord, through Thy word.

When by the light of Thy glory made new,
We'll be permitted the angels to view,
Bask in their sunshine eternity thro',
Shine on us, Lord, through Thy word.

THE DOCTRINE OF THE DEVIL AND SATAN

IN *Hastings' Encyclopedia of Religion and Ethics* seventy pages are filled with accounts of the devils and demons of pagan nations—the dark history of the superstition of ages. Speaking of the devils and demons in the Persian religion, the writer says:

“Demonology plays a prominent part in the religion of Persia because of the pronounced dualistic tenets of Zoroastrianism. The opposing forces of evil and good are believed to be in constant warfare.... The general designation for ‘demon’ in the Avesta is *daeva*, the same word as the later Persian *div*, ‘devil’.... The Avestan word *daeva* is masculine in gender, the demons in Zoroastrianism are commonly conceived to be of the male sex; but there is a large class of she-devils or female fiends....

“In numbers, according to the Avesta, the hosts of evil are legion.... Their creator was Ahriman, who brought them forth to wage war against heaven and earth.... Zoroaster’s mission was to banish these diabolical creatures from the world, and it is easy to understand why the Avesta should picture the entire body of fiends as taking flight in dismay before him.... The sixfold group of arch-fiends that are gathered as aides about the standard of Ahriman and form the council of hell are portrayed in Zoroastrian literature as endowed with various evil qualities and as discharging multifarious diabolical functions.”

Turning to the *Encyclopædia Britannica* we read: “In the earlier prophetic literature of the Hebrews there is no recognition of any spirit of evil at war with Jehovah. All power and dominion are, on the contrary, clearly ascribed to Jehovah himself, who is supreme in heaven, on earth, and under the earth. The connection of Satan with the serpent in the garden of Eden in Genesis (3:1—7) is an inference of later dogmatic opinion....but receives no countenance from the scriptural narrative itself.... The idea of a distinct personality of evil, therefore, is not to be found in the earlier Hebrew Scriptures, and is, in fact, inconsistent with the cardinal principle of the older Hebrew theology that Jehovah was the sole source of all power....

"The question then arises as to the special source of the conception of the devil as a fallen and evil spirit. The explanation commonly given of this conception by our modern critical schools is that it sprang out of the intercourse of the Jews with the Persians during their period of exile. In the Persian, or Iranian, mythology it is well known that a personal power of evil was conspicuously recognized. The Iranian religion divided the world betwixt two opposing self-existent deities, the one good and the other evil, but both alike having a share in creation and in man. Ormuzd....was holy and true, and to be honored and worshipped. But Ahriman....the evil-minded, the spirit of darkness, was no less powerful, and claimed an equal share of man's homage."

This evidence from the pen of the historian should convince us that the pagan doctrine of the devil never came from the Bible but from paganism. We are often asked: "If this belief did not originate in the Bible, why do we find it in the creeds and why was it taught by the churches?"

The answer is found in the words of Paul in II. Tim. 4:2—4: "Preach the word....For the time will come when they will not endure sound doctrine;...and they shall turn away their ears from the truth, and shall be turned unto fables." This is why we find the false doctrines in the creeds.

As we proceed in the investigation of this subject and find that this is indeed true, it will prove beyond all dispute that the Bible is the work of a mighty God; for no one but an all-wise God could have foretold such an event. If the Bible had been penned by man we would find the thoughts of man upon its pages. The words Satan and devil, as God used them, have no such meaning as given to them by the false, man-made creeds. These words mean simply an adversary, an opposer.

In Matthew 16:22, 23 Jesus showed how a man becomes a devil by opposing his words—by being in opposition, by being an adversary. Peter said unto Jesus: "Be it far from thee, Lord: *this shall not be unto thee.*" And Jesus said unto him: "Get thee behind me, Satan: thou art an offense unto me." It was a man in the person of Peter who became a Satan by opposing the word of the Lord. Judas betrayed the Master, and of him Jesus said: "Have not I chosen you twelve, and *one of you is a devil?*"—St. John 6:70.

We read in James 2:19: "*The devils also believe and trem-*

ble. But wilt thou know, O vain man, that faith without works is dead?" Who are the devils that tremble but will not perform the work? We read of such a devil in Acts 24:25. As Paul "reasoned of righteousness, temperance, and judgment to come, *Felix trembled.*" The wicked ruler trembled, but works of righteousness did not follow.

WHAT DEVIL TEMPTED JESUS?

THE temptation of Jesus is usually cited as evidence to prove the certainty of a literal devil. A moment's reflection dissipates this impression. If Judas could be a devil, and yet be a man, why could not the tempter of Jesus be a man? His being called a devil proves nothing, for we read in Rev. 2:10: "Behold, the devil shall cast some of you into prison, that ye may be tried." Did any pagan fiend cast any one into prison? Most certainly not.

Who did cast the faithful into prison? A devil in the person of Herod cast John the Baptist into prison and afterward beheaded him, and this devil was a man. Other devils cast Paul and Peter into prison, but they were always men and not some monster of pagan fiction. When a devil, no less than Herod, heard that Jesus was born in Bethlehem, "*he was greatly troubled*" and became so enraged when he could not find the child that he sent "and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under." Was he not a terrible devil?

What caused him to be so bitter against Jesus? The conviction was widespread that the Messiah, the heir to the throne of David, was to be born; and Herod feared for his own authority and wished to end the life of the youthful heir. Thirty years passed away and Jesus had reached the age when his great mission began, and he stepped out from his home at Nazareth to perform mighty signs and wonders. John the Baptist had told of his coming, and no doubt this had attracted attention.

The tradition of a Messiah who should put down all kings on earth and exalt himself as universal ruler was spreading at that period, and at the time of the temptation the fame of Jesus as the claimant to the Messiahship was being proclaimed. At this time another Herod was in power, and do you not suppose that he knew of the events of thirty years

before and wished to make terms with this wonderful man who was creating such a stir in Judea? The devil or tempter was most certainly Herod or some one empowered to act in his place.

You may ask how he could take Jesus to the pinnacle of the temple; for it would require more than human power to carry a man through the air to the top of a steeple. The pinnacle of the temple, as we are informed by Josephus, was an elevated court or promenade, which on one side overlooked the depths of the valley of Jehoshaphat. The enemy also took Jesus to a mountain. The fact of ascending a mountain to see what was to be witnessed, shows that the field of vision was in proportion to the altitude. The tract of country would be Judea, and the offer of power would relate to that land. From the summit of the Syrian mountains you would not likely see farther than eighty or a hundred miles. The Herods feared Jesus because of the belief that he was the heir to that country. The only reason that Pilate at last delivered Jesus to the mob was the reply he received to his question: "So you are a king?....you!" "Certainly," said Jesus, "I am a king. This is why I was born" (Moffatt's translation). Without further delay Pilate delivered Jesus to the enemy.

The devil who tempted him was one who could walk and talk and was visible to the eye, a real being, as real as are the devils of today—men and women who in every avenue of life are endeavoring to lead others into the ways of sin and folly, to destruction.

"AND SATAN CAME ALSO AMONG THEM"

IF we wish to understand the Book of Job we must realize that it is a parable, for this fact is plainly stated in ch. 27:1: "*Moreover Job continued his parable, and said....*" A parable is not an account of a literal occurrence. The Greek Lexicon gives as some of its definitions: "A comparing; comparison, an illustration serving for comparison." Webster gives the following: "A comparison; a similitude; a short narrative by means of which a moral is drawn."

In this parable Job represents both the faithful and the unfaithful. When he was reconciled to God's ways and thoughts he represented the faithful; and when he cursed the day he was born he represented the unfaithful. Satan,

in the Bible, represents any one in opposition to God, for that is the meaning of the word. Sin is the great opposer to God, and Paul represents sin as a master, and we, when we transgress, as his servants: "But God be thanked, that [though] ye were the *servants of sin*,....ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."

How can we become free from sin? By obeying from the heart the form of doctrine which has been delivered to us (Romans 6:17—21). Sin, personified and represented as a master luring all to eternal death and destruction, is the Satan or devil in the case; and all who break the law and teach false doctrines are called Satan or the devil.

Jesus employed the same illustration as did Paul. He said to the Jews: "*Ye shall know the truth, and the truth shall make you free.*" They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, *Whosoever committeth sin is the servant of sin.*" —St. John 8:32—34. All who refuse to hear God's words are, as Jesus said, children of sin, children of the devil. This is what Jesus said, and we must believe and teach the same.

When answering those Jews who claimed to be Abraham's children, Jesus said: "If ye were Abraham's children, ye would do the works of Abraham.... Ye are of your father the devil, and the lusts of your father ye will do." Sin is here personified and called "he," "a devil," etc. To show the difference between a child of God and a child of the devil, Jesus cried: "*He that is of God heareth God's words*: ye therefore hear them not, because ye are not of God." —St. John 8:39—47.

The beloved Apostle John taught as did his Master. He said: "*Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law*.... Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil.... In this the children of God are manifest and the children of the devil." How can we know who are the children of God, or the children of the devil? By their works. To make his meaning still clearer, the Apostle then said: "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." —I. John 3:4—12.

Cain and Abel had the same *natural* father, but Abel by his good works proved himself to be a child of God, and Cain by his evil deeds a child of sin or the devil. We can have our choice: become children of God and reap life everlasting, or remain children of the devil and in the end reap everlasting destruction.

With this understanding of the Scriptures the nature of the Satan in Job 1:6 is plain. It says: "There was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." It says in the margin, from the Hebrew, "*the Adversary*." When the Apostles met with Jesus to partake of the Supper, there was a Satan or Adversary in their midst, in the person of Judas. How often in the last fifty years, as we have met together, "Satan came also." When there is one in our midst who opposes God's law, Satan is there. It was the same kind of Satan in Job's time as it is in our day.

When mankind was turned away from the truth to fables, the world was made drunk on the pagan idea of a literal devil whom God had created to tempt man through life and keep the fires burning to torment him through eternity. Some people are still so drunk on the false doctrine that they refuse to partake of the water of life which will sober them off. Some, like our Adventist friends, who have given up the doctrine of eternal torment, still cling to the idea of a literal devil. They are like the colored man who, after hearing the Rev. L. T. Nichols on the subject of the devil, said that he would not give ten cents for the best religion in the world which did not have a devil in it.

People have so long had the devil to blame for their shortcomings, and have been so accustomed to frighten people into religion by the thought of such a monster, that they are loath to give him up.

It was not long after the days of the Apostles before the church began to accept the pagan fables. Even in Paul's day he testified that there would come "a falling away" (II. Thess. 2:3—7) and that "the mystery of iniquity" had already begun to work. He also testified: "I have not shunned to declare unto you all the counsel of God.... For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples

after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears."—Acts 20:27, 29—31. Paul wept as he realized that the "falling away" would result in the great apostasy from the truth. How truly were the words of Paul fulfilled, for, turning to the *Encyclopædia Britannica*, we read: "In the writings of the fathers of the 2d and 3d centuries the devil plays an important part.... Satan was the 'prince of this world,' he was the rival and caricature of the divine. 'Satan,' says Tertullian, 'is God's ape;' and the saying passed into a proverb.... He was, according to Cyprian, the author of all heresies and delusions; he held man by reason of his sin in rightful possession, and man could only be rescued from his power by the ransom of Christ's blood. This extraordinary idea of a payment or satisfaction to the devil being made by Christ as the price of man's salvation is found both in Irenæus and in Origen, and may be said to have held its sway in the church for nearly a thousand years.... In this as in other respects the early Alexandrian school showed a milder and broader type of thought than the prevailing theology of the church.... Augustine greatly helped to strengthen and confirm the darker view, and to give in this as in other things a gloomier tinge to religious thought."

Augustine believed in such a fearful hell where its lost inmates would have to writhe in burning flames forever and ever—through eternity—so that it is no wonder he wanted such a devil, deaf to all cries for mercy, to superintend it. As we have many times proved, Augustine did more than any other man to establish every false doctrine. Think of teaching that God had to take the life of an innocent Son to appease the devil! Do you wonder that Paul wept when he realized into what depths of darkness the church was going!

We read further in the *Encyclopædia*: "During the Middle Ages the belief in the devil was absorbing.... It is hardly possible for us now, as M. Reville says in his short treatise on the subject, 'to imagine to what a degree this belief controlled men's whole lives. It was the one fixed idea with everyone, particularly from the 13th to the 15th century—the period at which we may consider this superstition to have reached its climax.' The superstition showed certainly but slight signs of yielding in the 15th, or even in the 16th or 17th centuries. Luther lived in a constant consciousness of contact and op-

position with the evil one. At his study, in bed, or in his cell, the devil was incessantly interfering with his work or rest. As he was going to begin his studies he heard a noise which he immediately interpreted as proceeding from his enemy. 'As I found he was about to begin again, I gathered together my books and got into bed. Another time in the night I heard him above my cell walking in the cloister; but as I knew it was the devil I paid no attention to him and went to sleep.' Again he says: 'Early this morning, when I awoke, the fiend came and began disputing with me. "Thou art a great sinner," said he. I replied, "Canst thou not tell me something new, Satan?"'

"This realism of belief in an evil power near to man, and constantly assailing him, continued more or less all through the 17th century, and was especially strong, as Mr. Buckle has shown in his well-known volumes, in Scotland. He has somewhat overcharged his picture; but he presents at the same time indisputable facts which leave no doubt that the clergy and the people alike imagined that 'the devil was always and literally at hand—that he was haunting them, speaking to them, and tempting them. Go where they would he was there.'"

It seems strange that superstition could so darken the human mind that men and women could imagine such things! No wonder the Apostle commands us to cast down "imagination and every high thing that exalteth itself against the knowledge of God" (II. Cor. 10:5).

Can we not, for the joy that is set before us—to be happy now and through a gladsome eternity—cast the devil out of our hearts and homes by resisting every temptation to evil? We are commanded to cast away all "evil thoughts," and we are told with what to fill our minds in their place. We must read and meditate on the things that are TRUE, HONEST, JUST, PURE, LOVELY, and of GOOD REPORT (Phil. 4:8) and there will be no room left for the devil; and in the glorious Day of Christ's coming, everlasting life shall be our portion.

BY WHAT ARE MEN AND WOMEN TEMPTED?

WE read in James 1:13, 14: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is

tempted, when he is drawn away of his own lust, and enticed." If the theory of the churches were true, this should read: Every man is tempted when he is drawn away by the devil who is responsible for all the evil in the world. But no, it says we are tempted when we are drawn away of our own lust, and enticed. "Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." Sin brings eternal—not natural—death; penal death, a death because of the transgression of law, for "sin is the transgression of the law" (I. John 3:4).

Turning to Hebrews 2:14 we learn that sin is called the devil. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." What did the Apostle say had the power of death? He said: "*Sin, when it is finished, bringeth forth death.*" And in Hebrews 2:14 sin is personified and called the devil, and we are told that it has the power of death. Sin is personified just as wisdom is personified in Prov. 3:18: "She [wisdom] is a tree of life to them that lay hold upon her: and happy is every one that retaineth her."

As we have stated, the word devil signifies simply "an adversary, one opposed to God," hence anything or anybody opposed to God is called a devil or Satan. When Christ comes he will bind the devil by binding all sinners.

In Mark 7:14, 21—23, the people heard Jesus say: "Hearken unto me every one of you, and understand." He wanted them to listen to something of great importance. Continuing, Jesus said: "There is nothing from without a man, that entering into him can defile him: but the things which come out of him, these are they that defile the man." The disciples asked what he meant, "And he saith unto them, Are ye so without understanding also?... For from within, out of the heart [mind] of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile the man." From whence does the evil come? Not from some monster, but from the heart or mind of man. The first of the list is "evil thoughts." Cease thinking wrong and you will cease doing wrong, for evil thoughts always precede the evil act. These thirteen evils are what defile a man or woman.

Turning to Eph. 6:10, we can learn how to resist sin or the devil: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." We must be strong in the Lord and fortify our power mightily to be able to withstand the evil promptings of our own hearts and the wiles of those who are governed by the flesh. Paul also says: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The rulers of the darkness of this world, even in high places, are a great portion of this devil. Look out at the world and read of the murders, the kidnappings, the thievery, the money stolen even in high places. The Apostle Peter says (I. Pet. 5:8): "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Yes, they are not only walking about but more often are speeding in high-powered automobiles. Sinners on every hand are striving to entice into evil, to obtain money through dishonest gain, to lure the young into vice, immorality, and iniquity of every kind.

Again Paul says: "Stand therefore, having your loins girt about with truth [the loins of your mind], and having on the breastplate of righteousness [of right doing]; and your feet shod with the preparation of the gospel of peace." Take off your own shoes, forsake your own ways and the ways of the world, and put on the sandals of Truth with which you can tread the way with ease. "Above all, taking the shield of faith [the faith which comes by hearing the word of God—Rom. 10:17], wherewith ye shall be able to quench all the fiery darts of the wicked." The forces of evil which we must learn to resist are the devil in the case.

WHO WAS THE LUCIFER WHO FELL FROM HEAVEN?

WE once received a letter from an Adventist, in which he said: "I want you to carefully study with me the following text showing clearly that Satan is a real being and that before his fall from heaven he was a beautiful angel and occupied a high position. Satan before his fall was called 'Lucifer, son of the morning.' Because of pride his heart was lifted up and he said, 'I would be like the most High.'"

What text do you suppose he gave as proof for his strange position? Isaiah 14:12: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" The gentleman did not quote the 4th verse, for if he had it would have revealed who the Lucifer was. It says: "Thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased! The Lord hath broken the staff of the wicked, and the sceptre of the rulers." Who was the oppressor? The *king of Babylon*, and he fell from power. He was the ruler whose sceptre was to be broken. The Lord commanded Isaiah to pronounce this doom upon—not some imaginary devil, but upon—the *king of Babylon*.

We also read in verse 16: "They that see thee shall narrowly look upon thee, and consider thee, saying, *Is this the man that made the earth to tremble, that did shake kingdoms?*" *It was a man*, and no less a man than the king of Babylon. It is the same Babylon that is spoken of in Isa. 13: 19: "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah."

A writer in the *New Commentary On Holy Scripture*, says, "This passage consists of an introduction which connects it with what has gone before, a taunt-song over the King of Babylon.... The song itself, one of the most spirited of all Hebrew poems, falls into five strophes. In the first the author describes the fall of the oppressor who once overawed the nations. In consequence all is now at rest." In *The Abingdon Bible Commentary* we also read: "The opening verses to 4a constitute an editorial link which quite successfully introduces the great pæan of praise, which begins....with the words, *How hath the oppressor ceased!*" It is, as they say, "the pæan of praise for Babylon's fall."

Can anything be plainer than that the Lucifer was a man who had been oppressing the nations?

It says that he had fallen from heaven. From what heaven did he fall? Not from the heaven where God dwells, but from the political heavens. Milton, in his *Paradise Lost*, pictured a war in heaven where dwells the Almighty, and once bright angels cast to earth henceforth to wage a conflict against God and man. Milton lived in the 17th century when the pagan belief in the devil was universal, and his idea of the

devil came from Persian mythology. He was not only literally blind but, worst of all, blind spiritually.

When people once read that William J. Bryan was a bright star in the Democratic heavens, and now read that "the Democracy of the nation acclaims the rising sun" in the person of President Roosevelt, they understand the language and do not imagine that a new sun has appeared in the literal heavens.

When God, through the Prophet Malachi, foretold the second coming of Christ, he said: "Unto you that fear my name shall the Sun of righteousness arise." Christ is represented as a sun because his coming will dispel the spiritual darkness which now enshrouds the world.

When the Prophet Isaiah names over a number of the kings of Israel, and then says to them: "Hear, O heavens," whom is he addressing? Those kings as the heavens, the ruling powers. In fact, one of the first definitions of "heavens and earth" in the Hebrew Lexicon, is: "For the inhabitants of the earthalso used of the inhabitants of a region." The Lucifer, the oppressor who was cast down out of the political heavens, was the king of Babylon, and not an imaginary devil.

CHRIST WILL BIND THE DEVIL

As we think of the false doctrines which have blinded the minds of men and women to the plain, beautiful truths contained in the Bible, how thankful we should be that in God's blessed Word the true light shineth. We are thankful that the words of Col. Ingersoll, the noted infidel, are not true. He said: "I admit that reason [man's reason] is a small and feeble flame, a flickering torch by stumblers carried in a starless night,—blown and flared by passion's storm, and yet it is the only light. Extinguish that, and nought remains." If this were true, if all we have is the wisdom and reason of man—"a flickering torch by stumblers carried in a starless night"—it would be sad indeed. Thank God, we have a glorious light to guide our steps to the haven of everlasting peace!

We turn to Ps. 119:105, 130, and read: "Thy word is a lamp unto my feet, and a light unto my path.... The entrance of thy words giveth light; it giveth understanding unto the simple." This blessed light of God's Word is not "a flickering

torch by stumblers carried in a starless night," but is a true and living light. We can have our choice: we can put away all evil, kill the devil within, and in the glorious consummation of the "fulness of times" when Christ comes the "second time" (Heb. 9:28) hear him say to us: "Come, ye blessed of my Father, inherit the kingdom prepared for you," and pass into a world of peace, of everlasting beauty, joy, and glory, a world where there shall be no trials, pain or death; or, on the other hand, we can listen to the wisdom of man, to the thoughts of our own mind—"a small and feeble flame blown and flared by passion's storm"—and pass out into a night of oblivion "unlighted by a single star" of hope, with eternal destruction as our portion.

The Almighty not only enlightened us through the Prophets, Jesus, and the Apostles, but also sent us a message after Jesus had ascended to the Most Holy Place. Turning to Rev. 1:1, 2, 18, 19, we read: "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants....and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ.... Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." The very title of the book, "Revelation," suggests that it is something God has revealed to the children of men. It is THE REVELATION OF JESUS CHRIST. He sent an angel to the Apostle John with this revelation—"who bare record of the word of God." John bore record of the word of God as he received it from the mighty angel. Jesus could cry: "I am he that liveth, and was dead; and, behold, I am alive for evermore." Jesus had passed through the death state, and had received wisdom to reveal the future to us and could give the command to write "*the things which shall be hereafter.*" He not only revealed future events to us during his earthly ministry, but after he had ascended to heaven he sent an angel to the Apostle John, who revealed those things *which shall be hereafter*. This is wonderful knowledge, beyond the power of man. Man cannot tell what is going to happen ten minutes ahead; but Jesus, enlightened by the knowledge imparted to him by the Father, reveals the future to us.

We read in Rev. 20:1, 2: "And I saw an angel come down from heaven.... And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a

thousand years." The first definition of the Greek word "*angelos*," here translated "angel," is "messenger." A messenger is coming down from heaven. What Messenger is coming from heaven with power to bind or control the forces of evil? We read of such a messenger in Acts 1:11. When Jesus ascended to heaven the Apostles heard voices proclaiming: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Jesus is the mighty Messenger who is coming to bind the devil for a thousand years. It says, "*that old serpent, which is the Devil, and Satan.*" He is an old serpent—we know he is old for we have his history for about six thousand years, since Adam transgressed God's law.

Now if we can learn who or what Jesus will bind, we can then know who the devil and Satan are. Turning to Ps. 149: 5—8 we read: "Let the saints be joyful in glory: let them sing aloud.... Let the high praises of God be in their mouth, and a twoedged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints." When the kings and rulers of earth are brought into subjection, the people will submit to his righteous rule. Christ is coming to reign on the earth (Matt. 5:5; Rev. 5:9, 10), and before he can bring righteousness and peace on earth he must bind the devil; and this devil is composed of all the wicked rulers and people of earth.

We read the same truth in Isa. 26:21: "For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." Jesus confirmed this truth in the message which he sent from heaven, for he testified: "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron." Why does it say a rod of iron? Not because his rule will be cruel, for he shall, as the Prophet declares, "break in pieces the oppressor....and deliver the needy when he crieth; the poor also, and him that hath no helper" (Ps. 72). It is said to be a rod of iron because when the wicked are bound no one dares break his righteous laws.

We read of this same Satan in Isa. 9:14—16: "Therefore the Lord will cut off from Israel head and tail, branch and rush, in one day. The ancient and honorable, he is the head;

and the prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err; and they that are led of them are destroyed." Who is the head of this devil? The false teachers, those who caused the church to turn from the truth to fables; they are called "Church Fathers" and are counted very honorable; and those who tell lies are the tail.

Both John the Baptist and Jesus called the wicked vipers and serpents. They said: "You brood of vipers, who told you to flee from the coming Wrath? Now produce fruit that answers to your repentance.... You serpents! You brood of vipers! how can you escape being sentenced to Gehenna?" —Matt. 3:7, 8; 23:33 (Moffatt's translation). Seeing the wicked are called serpents, that is why it is said that Christ will bind "*that old serpent, which is the Devil.*"

After Christ binds the devil—all evildoers—then will begin his righteous reign, as we read in Revelation 20:4: "And I saw thrones, and they sat upon them, and judgment was given unto them....and they lived and reigned with Christ a thousand years." We read from the Prophet that the devil whom Christ comes to subdue, is composed of the kings and rulers of earth. Christ will come and call on all nations to submit to his righteous rule and lay down their arms and learn war no more, and the proclamation will go forth to this sin-sick world: "Fear God, and give glory to him; for the hour of his judgment is come" (Rev. 14:7).

Will the kings and rulers of earth submit to Jesus, the great coming King? No. What will they do? The Revelator tells us: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse."—Rev. 19:19. Now they are quarreling and preparing to war against each other, but then they will all unite against Christ.

We also read of this war in Rev. 17:14: "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful." This mighty struggle of the forces of evil against the forces of righteousness is the battle referred to in Rev. 16:16: "And he gathered them together into a place called in the Hebrew tongue Armageddon," and it is "*the battle of the great day of God Almighty.*"

Young refers to Armageddon as "The scene of some great

spiritual contest." Webster defines it as "A mighty battle against evil." It is termed "a spiritual contest," because that when Christ comes it is affirmed of him that he is "Faithful and True, and in righteousness he doth judge and make war" (Rev. 19:11).

As the Prophet, speaking of these "last days," testified, the devil—wicked men and women—is bent on doing evil. He says: "That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire: so they wrap it up.... The day of thy watchman and of thy visitation cometh; so shall be their perplexity."—Micah 7:3, 4. Men and women have always done evil with one hand, and who can deny that they are now doing evil with "*both hands earnestly*"? The "Crime Tax" costs the people of the United States between twelve billion and fourteen billion dollars every year. We have it on good authority that it is nearly fourteen billions.

The battle of Armageddon will last about forty years, for the same Prophet says in verses 15, 16: "According to the days of thy coming out of the land of Egypt will I show unto him marvelous things. The nations shall see and be confounded at all their might." The Israelites were about forty years coming out of the land of Egypt, and according to that time He will show wonders to the nations. Christ could conquer, or destroy, the forces of evil in a few years, but God is merciful and He will allow time for all who will, to submit to the righteous King. Can you wonder that we long for Christ to come and bind the devil? for then many will submit and learn righteousness (Isaiah 26:9).

As the result of the battle of Armageddon the devil shall be cast down, cast out of the political heavens, and Christ and the faithful of the six thousand years will ascend into power, will form the "New Heavens," thenceforth to rule the world in righteousness. A new government will arise whose officers shall be peace and exactors righteousness. Armies will disband, the arts of war will be suppressed and mankind forced to "beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4); and the promise given at the birth of Jesus will be fulfilled: "Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:14.

The blessed words of Jesus
Will purify from sin,
If we will but believe Him
And let them work within.
They'll wash and cleanse and whiten
Until we're white as snow,
If we will follow Jesus,
And in His footsteps go.

He tells us all these evils
Come from the heart within;
And if we would be holy
We all must cease from sin:
Ne'er turn aside to evil,
But His commandments do,
If we would reign with Jesus
Eternal ages through.

'Tis all these thoughts so earthly
That do our hearts defile.
These hearts so prone to folly
Earth's pleasures oft beguile.
Oh, seek ye not her favor,
Nor wealth, nor fame, nor ease;
Christ did His Father's bidding,
Nor sought Himself to please.

He's gone now to the Father,
Our great High Priest and King;
We look for His returning,
A crown of life he'll bring.
Oh, bright will be the morning
When He shall claim His own,
To give them joy for mourning,
A robe, a crown, a throne!

QUESTIONS AND ANSWERS

WHO ARE THE CHILDREN OF WHOM THE BIBLE SPEAKS?

A FRIEND asks: "Who are the children so often spoken of in the Bible? Were they young children?"

Many mistakes have been made in reading the Scriptures because in many cases where the term child or children is employed it is thought that the reference is to small children, when in fact the term has no reference to the age of an individual. Take, for instance, the case of Joseph—he was seventeen years old (Gen. 37:2) when his wicked brothers sold him to the Ishmaelites to be carried to Egypt, and when Reuben failed to find him in the pit into which he had been cast, he said: "The *child* is not; and I, whither shall I go?"—Gen. 37:30.

Again in the case of Benjamin, when Joseph demanded of his brethren that they should bring him down into Egypt, Judah said: "We have a father, an old man, and a *child* of his old age, a *little one*; and his brother is dead, and he alone is left of his mother, and his father loveth him."—Gen. 44:20. When Benjamin went down into Egypt, he was a man, and yet he was called a *child*, a *little one*.

The Prophet Jeremiah, realizing how little he knew compared to the knowledge of the Holy One, said: "Ah, Lord God! behold, I cannot speak; for I am a child."—Jer. 1:6.

Speaking of the time when the nation of Israel was called out of Egypt, the Lord says: "When Israel was a child, then I loved him, and called my son out of Egypt."—Hos. 11:1. They were called a child at that time because they were humble, willing to learn.

When Solomon, king of Israel, was established upon the throne of his father, he prayed to the Lord and said: "And now, O Lord my God, thou hast made thy servant king instead of David my father: and *I am but a little child*: I know not how to go out or come in....give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad."—I. Kings 3:7, 9. He called himself

a child because he needed wisdom to rule and judge righteously. If Solomon had retained that same humility and willingness to obey, he would not now be counted among the unfaithful.

When Daniel and his friends were carried captive to Babylon, the king said of them that they were "children in whom was no blemish, but well favored" (Dan. 1:4).

After Jesus had risen from the dead he appeared to the Apostles and said to them: "*Children*, have ye any meat?" (St. John 21:5). Notice that those whom he thus lovingly addressed were men. It was the custom of Jesus to call the Apostles "children." He thus spoke to them in St. John 13:33, when he said: "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you." Whom did he call *little children*? The Apostles. Why did he thus address them? Because they were humble, obedient believers.

These are the little children or babes of whom Jesus spoke in Luke 10:21, when he said: "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto *babes*; even so, Father; for so it seemed good in thy sight." That is why Jesus chose the babes, the humble fishermen, to be his Apostles—because they would have eyes to see and ears to hear the wonderful words of life.

The wise and prudent of this world do as Jesus said in Matt. 13:15, 16, "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear." The truth is said to be hidden from the wise and prudent of this world because they shut their eyes and close their ears to the glorious words of life. It is as Jesus said in St. John 5:40: "*Ye will not come to me, that ye might have life.*"

All God's babes are willing to be taught, as we read in Isa. 54:13, "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." These children may be twelve, twenty, sixty, or seventy years old, but they are all willing to be taught the words of eternal life.

The Apostle James tells us in ch. 1:18: "Of his own will

begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." All those in Christ are called babes, infants, children because having been begotten by the truth they have begun a new life, and being humble and meek they thus become examples to others.

St. Paul tells us that Abraham is "*the father of all that believe*," proving that God does not refer to literal children, but to those begotten by the truth.

The Apostle Peter speaks of those babes for whom God has special care and who shall in the end be granted eternal life: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby."—I. Peter 2:1, 2. The Apostle is speaking of men and women who are feeding on the milk of the word, yet he calls them babes.

The Apostle John in his short epistles, following the example of Jesus, addresses his brethren as "*little children*." One example is I. John 2:28, where he says: "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."

As recorded in Mark 10:35—44, James and John came to Jesus and asked him: "Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory." They were not asking for worldly honor or glory, but for the reward to be bestowed in the "world to come"; but Jesus took the opportunity to teach a great lesson, and he said unto them, "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, *shall be servant of all*." Jesus never uttered a more grand and sublime sentiment—and one so opposed to the fleshly, carnal mind. They had asked for the honor to be bestowed at his coming, and Jesus wished to impress upon their minds that if they ever hoped to gain the honor which will be eternal, they must not seek the honor which man can bestow. It is as Jesus affirmed in St. John 5:44: "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?"

You cannot fail to see that these words of Jesus bar from the future glorious Kingdom of God all the proud ecclesiastics of every denomination who love to wear gorgeous robes and be carried in golden chairs and receive honor of men. Jesus and his humble Apostles set us an example of humility which we must follow if we ever hope to be accepted in the glorious Day of his coming.

WHO ARE THE LITTLE ONES WHO BELIEVE IN JESUS?

IN Matthew 18:1—7, we read of some of those humble ones that Jesus brought forward as an example to others. In the first verse they asked the question: "Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

What was the first thing necessary for this child of God to do in order to be converted? We will find an answer in Ps. 19:7, which says: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." This child, this faithful beginner in the way of truth, must have been converted by the word of the Lord. He must have been one of those 'babes' to whom Jesus said the truth had been revealed (Luke 10:21). If he had not been very humble and willing to obey, Jesus would not have brought him forward as an example to others. We are not told his name. It may have been Zacchæus, the humble publican, who was so anxious to do what was right.

The sixth verse of Matthew 18 plainly proves that it was a believer, for Jesus said: "*But whoso shall offend one of these little ones which believe in me*, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." Who were the little ones? *Those who believed in Jesus*; humble children begotten by the Word of truth and in zeal and earnestness beginning a new life. The evidence plainly proves that the *child* was old enough to be taught and believe in Jesus.

Some one may ask: Was it not a natural little child whom Jesus blessed when it says in Mark 10:16 that "he took them up in his arms"? It does not read thus in the original. I will

quote the verse as it reads in the word for word translation from the Greek: "And taking them in his arms, and putting his hands on them, he blessed them." In the Douay Version it says: "And embracing them, and laying his hands upon them, he blessed them." Moffatt translates the verse as follows: "Then he put his arms round them, laid his hands on them and blessed them."

Of the Apostle John, whom Jesus loved above all others, it says: "There was leaning on Jesus' bosom one of his disciples, whom Jesus loved."—John 13:23. No doubt Jesus often embraced or took in his arms his faithful, obedient children.

We have no account that Paul ever had any natural children, but he had many begotten by the word of truth, for he says: "For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel.... My little children, of whom I travail in birth again until Christ be formed in you" (I. Cor. 4:15; Gal. 4:19). Whom did he address as his "*little children*"? Such as Timothy, of whom he said: "Timothy, *my own son in the faith*" (I. Tim. 1:2), also Titus, whom he thus addressed: "To Titus, *mine own son* after the common faith" (Titus 1:4).

WHO WERE THE CHILDREN WHOM ELISHA CURSED?

IN a pamphlet sent out by the atheists, the statement is made that the Prophet Elisha cursed little children. In reading of this occurrence people have imagined that the children whom the Prophet cursed were young children, those of tender years, but there is not a word in the account to prove that there were any young children in the band that reviled Elisha. You may say: "Does it not say 'little children'?" It certainly does, but the Hebrew word here translated "little" has for some of its definitions: "*Figuratively, to be of little worth....a thing of little importance....to be of no account, unworthy.*" In this connection the "little" did not refer to their size but to their character.

We find that while the righteous are called "my children, little children," etc., because they are humble and meek, little in their own sight (I. Samuel 15:17), the wicked are called "*children of Belial, children of disobedience,*" etc. When, as

recorded in Judges 20:13, the tribe of Benjamin had committed great iniquity and Israel had gathered against them, it says: "Now therefore deliver us *the men, the children of Belial*, which are in Gibeah, that we may put them to death, and put away evil from Israel." The wicked are also called children, by Isaiah: "Are ye not children of transgression, a seed of falsehood?...Woe to the rebellious children, saith the Lord....Now go, write it before them in a table, and note it in a book, that it may be for the time to come....that this is a rebellious people, lying children, children that will not hear the law of the Lord" (57:4; 30:1, 8, 9).

When Ahab and Jezebel conspired against Naboth, to kill him and take his vineyard, they brought false witnesses; and of them it is said: "And there came in two *men, children of Belial*, and sat before him: and the men of Belial witnessed against him."—I. Kings 21:13. They were called children of Belial because they were evil doers.

In II. Kings 2:23, 24, where they reviled Elisha, one definition of the word "children" is: "*Sons of wickedness*, for the wicked....sometimes one older, a young man." It was sons of wickedness, sons of Belial, who were reviling the grand Prophet Elisha, and not some little children. They were like some of the young men of today, who are kidnaping, stealing, murdering, and so forth.

I once read an article quoting what Judge S. Hardy of the Superior Court of California said about the young. The article reads: "The Youth problem is the most important question before the world today, as evidenced by the following startling statistics: In the year 1875, 7% of all crimes were committed by those under 22 years of age. In 1900, 17%, while in 1925 the ratio had increased to 55%.... The schools can teach children certain things, but there are other phases of the child's life which the school cannot touch upon. Out here in this beautiful golden state of California, during the past fifteen months, nearly seven thousand children of school age have been arrested charged with serious crimes against the law. That is going on every year and increasing every year. Thirty-eight hundred of them have been arrested since the first of last July—less than a year.... It has been discovered that thirty thousand children in the grade schools had a representation of 67% with dishonest tendencies. These children came from all walks of life.... They came from ten

different cities in the United States of America. But with it all 67% were dishonest in money matters. It is essential that you teach your children to be honest in little things. After many years of experience with criminals, I say to you, that it is an exception for a man to become a thief in the mature years of his life. He becomes a thief through education starting in with the pennies,....stealing them as a child. He begins by stealing apples, oranges and the little things, later he steals diamonds....

"Many young men, under thirty years of age, commit thirty or forty felonies every week. A great majority have gone through the grades and many of them through the high schools. Many of them have trades and occupations but they are dishonest.... We are up against a problem in America! If we are going on as a free institution we must be God-worshiping people or we will fall back into darkness. All one needs to do is to read the newspapers to see the handwriting on the wall—see how everything is pointing."

These words spoken by a Judge of the Superior Court should be a warning to parents and teachers. Truly, all you have to do is glance at the daily record of crime to read the handwriting on the wall.

The children of Belial who reviled Elisha were like the worst children of Belial today, and Elisha (having Holy Spirit power) could read the thoughts and intents of the heart, as did Peter in the case of Ananias (Acts 5:1—6), and he knew they never would reform and so pronounced the judgments of God upon them.

Some of the definitions of "curse" in the original are: "To be lightly esteemed, to be despised." To illustrate this use of the word, Gesenius in his Hebrew Lexicon translates the latter part of I. Sam. 3:13 as given below. Eli was judge in Israel but he allowed his sons to transgress the law and restrained them not. I will quote verses 11—13: "And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." As it reads in the lexicon: "*To bring a curse upon oneself*, I. Sam.

3:13, 'because he knew that his sons brought a curse upon themselves.' The two sons of Eli brought a curse upon themselves (I. Sam. 2:34), and the wicked men who cursed Elisha brought a curse upon themselves. And God was just in both cases.

WILL THE LITERAL EARTH ABIDE FOREVER?

AN interested friend in Canada asks: "Does not II. Peter 3:10 contradict Ecclesiastes 1:4?"

In Eccl. 1:4 we read: "*The earth abideth forever*," and the Apostle Peter says: "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise....the earth also." The first testimony refers to the literal earth, the earth upon which we dwell, which shall never pass away but abide forever. The word "earth" is also used in another sense. Turning to its definitions we read: "*Especially when a land is used for the inhabitants.... for the inhabitants of the earth.*" For an example Deut. 32:1 is given: "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth." It is also made very plain in Isaiah 1:1, 2: "The vision of Isaiah....which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. *Hear, O heavens*, and give ear, O earth: for the Lord hath spoken." Here the kings and rulers of earth are addressed as the heavens, and the people as the earth, and this is the nature of the heavens and earth which shall pass away, according to the Apostle Peter.

Speaking of the days of Noah, the Apostle says: "Whereby the world that then was, being overflowed with water perished." It was the "world of the ungodly" (II. Pet. 2:5) that perished at the Flood—the wicked rulers and wicked people—and not the literal earth. Then the Apostle says: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."—II. Peter 3:7. If this verse refers to the literal earth, it also refers to the literal heavens, and the literal heavens would therefore pass away—the mighty universe be destroyed. But no, it simply refers to the political heavens and earth—the wicked rulers and wicked people over whom they rule.

The Apostle continues: "But the day of the Lord will come

as a thief in the night; in the which the heavens shall pass away with a great noise." The passing away of the present political heavens will be when Christ appears upon the scene the "second time" (Hebrews 9:28) and the wicked kings and rulers of earth—disputing his rightful claim to universal dominion—go out to make war against him (Rev. 19:19).

The judgments of God are coming upon a sin-sick world, and the present heavens and earth—the rulers and those ruled over—shall pass away, and a new heavens and earth, Christ and his faithful band ruling over an obedient people, shall cause God's will to be done on earth as in heaven. Allowing the qualifying terms given by the Prophet and Apostle, there is no semblance of a contradiction between Eccl. 1:4 and II. Pet. 3:10.

WAS THE BOW OF GENESIS 9:13 A LITERAL RAINBOW?

SEVERAL friends have asked about the "bow" of Genesis, and we shall give them a Bible answer. In his efforts to ridicule the Bible, an atheist lately wrote: "*Rainbow* given as a pledge. Gen. 9:13. The rainbow is as old as rain and sunshine." Speaking of Noah and the rainbow, Colonel Ingersoll—the noted infidel—said: "God made a bargain with him that He would not drown us any more, and he put a rainbow in the clouds and said: 'When I see that I will recollect that I have promised not to drown you'.... Now can anybody believe that that is the origin of the rainbow? Are you not all familiar with the natural causes which bring those beautiful arches before our eyes?"

The professed believers in the Bible have been in as much darkness in regard to the nature of the "bow" of Gen. 9:13 as are the atheist and the infidel, for in *A New Commentary*, edited by Bishop Gore and others (The Macmillan Co., 1928), we read: "The covenant of which the rainbow is made the symbol, is parallel to the Divine promise....and is made unconditionally, an expression of the everlasting mercy of God." *The Abingdon Bible Commentary* (The Abingdon Press, 1929), also says: "THE RAINBOW. Lest man should have to live in constant dread of a repetition of the disaster which has thus ended the first age of his history, God grants a promise and a covenant: he will never again bring such a

Flood over the earth. And as a sign, to reassure men when they are fearful in time of rain, he calls attention to the bow in the cloud."

It was foolish enough for the atheist and the infidel to imagine that the Almighty pointed to a literal rainbow which had by natural causes appeared through untold ages before that date, as a sign that He would never allow another Deluge to overwhelm that region; but for men who claim to understand the Bible, who are authors of Bible Commentaries, to hand out such pagan folklore is strange indeed. Would looking at a literal rainbow reassure any one in time of rain?

Young, in his *Analytical Concordance*, gives the Hebrew word for "bow" in sixty-eight passages of scripture, and in every instance he translates it "bow" and not "rainbow." Turning to the Hebrew Lexicon we learn that in a number of instances it does apply to a literal bow, then we read: "*In other places bow is used metaphorically for strength and power.*" In this sense "bow" represents "power." We cannot understand the meaning of this word, the power which it signifies, without first understanding the meaning of "cloud." We will now give Gen. 9:13, 14: "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud"; or, in other words, it would manifest His power.

Was the Almighty speaking of literal clouds? In this instance, most certainly not. Some of the definitions of "cloud" are: "*To cover, to cover over....figuratively to protect; always used of God as protecting men.*" As an example, II. Kings 19:34 is given: "For I will defend this city, to save it." If we wish to understand the deep, beautiful, spiritual truths taught in the Bible we must be willing to allow God to explain the terms which He employs. Turning to Ps. 104:1, 3, 4, we read: "Bless the Lord, O my soul. O Lord my God, thou art very great....who maketh the clouds his chariot....who maketh his angels spirits." What are the clouds? *The chariots of the Almighty. Who form the chariots? We read the answer in Ps. 68:17: "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place."* In place of being literal clouds of vapor, these spiritual clouds are the immortal angels who inhabit the wonderful worlds in God's mighty universe.

When we read these deep things of God do we wonder that Paul commanded us to "*interpret what is spiritual in spiritual language. The unspiritual man rejects these truths of the Spirit of God; to him they are 'sheer folly,' he cannot understand them*" (I. Cor. 2:13, 14, Moffatt's translation).

That is what the so-called wise of the world have been doing. They have claimed that the clouds were literal clouds and the bow a literal rainbow and therefore have never understood these grand truths.

This is the nature of the chariot which bore Elijah the Prophet to some world in God's mighty universe. He was borne by a grand company of angels. When Moses led the children of Israel out of Egypt it was said to him: "Behold, I send an Angel before thee, to keep thee in the way and to bring thee into the place which I have prepared."—Ex. 23:20. It was the angels who gave the law on Mount Sinai, for we read in Acts 7:38, 53: "This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina....who have received the law by the disposition of angels."

We are told that angels led them out of Egypt, and in Ex. 40:36, 37, we read: "And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: but if the cloud was not taken up, then they journeyed not till the day that it was taken up." We thus learn that the cloud which guided the children of Israel was not a literal cloud but a cloud or company of angels. Again we read in Num. 9:19, 22, 23: "And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the Lord, and journeyed not....or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed."

Jesus speaks of the angels, for he testified: "They which shall be accounted worthy to obtain that world....are equal unto the angels....neither can they die any more" (Luke 20: 35, 36); and St. Paul, speaking of these angels, says: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Heb. 1:14. For what purpose are angels sent forth? *To minister for those who shall be heirs of salvation.*

In the beginning there were no written records of the commands of the Almighty, and angels were sent to instruct those who would listen to His law. Angels ministered to Abraham, to Noah, to all the Prophets and teachers, as the angel Gabriel came to Daniel (ch. 9:21) to give him skill and understanding.

Sir Arthur Keith, the distinguished British anthropologist, said in an article in *The New York Times Magazine*: "Is it not strange that it should be the 'land of the Bible' which affords us the earliest trace of our modern civilization?" When we realize that angels were sent to instruct all who would be willing to be taught, we do not wonder that the earliest civilization arose in the "land of the Bible."

"A BRIGHT CLOUD OVERSHADOWED THEM"

IN the account of the Transfiguration, when the disciples saw a vision (Matt. 17:2—9) of Christ in the Kingdom of God, we read: "While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; *hear ye him.*" Where did the voice come from? *Out of the cloud or company of angels.* It was the Almighty using angels as His messengers, through whom He spoke. As recorded in Acts 1:9, when Jesus ascended to the Father, we read: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." No literal cloud received him, but, like Elijah, Jesus was borne from earth by a cloud of angels. As Jesus testified, the angels are immortal, have received the spirit birth (St. John 3:8), and can come and go with the freedom of the wind. When St. Mark informs us of Christ's second coming, he says: "And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect" (13:26, 27).

The angels announced the birth of Jesus, and when he was tempted by the Roman ruler—the devil in the case—we are informed that "angels came and ministered unto him" (Matt. 4:11); and on the fatal night before his crucifixion "there appeared an angel unto him from heaven, strengthening him" (St. Luke 22:43). Angels delivered Paul and Peter from the prison cell. And we could fill pages with the record of what

angels have done for the children of men. The Almighty began his work on this earth with the angels and He has never ceased to work through them. Can we wonder that God through the Prophet testified: "The angel of the Lord encampeth round about them that fear him, and delivereth them"?—Ps. 34:7.

Since the gifts of the Holy Spirit ceased, A. D. 70, as we have proved in former articles, after the Word of God had been confirmed by signs following so that it could be written for our learning, angels have not visibly appeared; but though not seen they are arranging the circumstances for all who are seeking for life eternal.

In a brief review of the evidence: we have proved that the "bow" spoken of in Gen. 9:13 represents power—the power of the angels—; that the clouds are bands or companies of angels, and that instead of God comforting Noah with the assurance that a literal rainbow would be a sign to him, his promise was that the instrumentality and power of angels would be the means by which He would carry out his glorious Plan of salvation and cause all things, whether trials or prosperity, to work for the spiritual good of all who would be heirs of salvation. It was also a promise that a flood should never again be the means of sweeping to destruction the workers of iniquity.

WAS THE FLOOD UNIVERSAL?

THE Apostle Peter explains in regard to the Flood, that it only covered a portion of the earth's surface, for he testified—"the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished" (II. Pet. 3:5, 6). What world perished? "The world of the ungodly" (II. Pet. 2:5). The earth *stood in the water and out of the water*, and not the entire earth was submerged. The literal heavens did not pass away at the time of the Flood, nor did the literal earth; but the political heavens, the rulers and those ruled over, were destroyed. The false teachers—turned from the truth to fables—proclaimed that the Bible taught a universal Flood, and as the geologists could find no proof of such a flood at that period of the world's history, the story of the Flood has been discarded by the learned of the world as a pagan myth. We have never doubted the Bible account, for it is founded on the words of the Prophet, Jesus and the Apostle.

In that article in the *New York Times Magazine* to which we referred, we also read: "The British Museum joined hands with the University of Pennsylvania and sent a digging party to Ur to work under the leadership of Leonard Woolley. The Field Museum of Chicago entered into an alliance with the University of Oxford and began the exploration of the site of Kish.... Mr. Woolley had to make a trench fifty-three feet deep, dig through the foundation of Ur, before he reached the original surface of the plain—on which the first city of Ur had been built. The make of pottery, the manner of burial, and the fashion in ornaments gave him the means of dating the various strata through which he penetrated. When at a depth of thirty-seven feet he had reached a stratum laid down between 3700—4000 B. C. a surprising discovery was made. A thick layer of mud and clay, the deposit of a great flood, was encountered; the waters must have risen at least sixteen feet above the original surface of the plain on which the first Urites had built their city."

As proved by our Bible Chronology, this is earlier than the Flood of Genesis occurred, but we can realize how difficult it would be for them to prove the exact time in such discoveries. The writer admits that "the marks of the flood occur at a rather later date at Kish than at Ur." The all-important point is that in confirmation of the Bible they have evidence of a great flood in a certain locality and not over the whole earth.

Referring again to II. Peter 3:13, and also Isa. 65:17, 18, we learn that the present heavens and earth, the rulers and people over whom they rule, shall not pass away until the Day of the Lord comes, until Christ comes with power to conquer the forces of evil and establish a "new heavens and a new earth"—righteous rulers governing an obedient people. St. Peter was elaborating and explaining just what God had promised to Noah, that there never would be another destruction of mankind until Christ, the "Lion of the tribe of Juda" (Rev. 5:5), comes to conquer the world and cause his will to be done on earth as in heaven.

The story of the Flood was not written to fill a book, neither is it pagan folklore, but, as St. Paul informs us: "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."—Rom. 15:4.

How much would we learn from having our attention called to a literal rainbow, and what hope of eternal life would that impart? How many remember the words of Jesus in St. John 14:29: "Now I have told you before it come to pass, that, when it is come to pass, ye might believe"? Fulfilled prophecy, events foretold hundreds and thousands of years before they came to pass and their fulfillment verified on the pages of history, or being fulfilled before our eyes, is to us a brilliant beacon light to brighten our pathway in this dark night of sin and evil!

And now let us consider—who brought the knowledge by which the Prophets, Jesus and the Apostles were able to foretell future events? The angels. Moses could foretell the birth of Jesus (Deut. 18:15, 18), but who imparted to him that knowledge? The angels who guided their wandering steps. Daniel could foretell the rise of three and the fall of the four universal empires of earth, when only the first one was in existence, but who enlightened him? The angel Gabriel who came to give him skill and understanding. Paul could foretell the falling away from the truth (II. Thess. 2:2, 3), but angels imparted the knowledge. Jesus could foretell what the condition of the world would be when he comes the "second time," for he said: "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."—Matt. 24:37—39.

Weymouth, in his New Testament, gives us a good translation of verse 38: "At that time, before the Deluge, men were busy eating and drinking, taking wives or giving them, up to the very day when Noah entered the Ark, nor did they realize any danger till the Deluge came and swept them all away; so will it be at the Coming of the Son of Man." How did Jesus say it would be at his coming? *As it was in the days of Noah.*

Is not this the condition of the world today? Do they realize the danger? Do they believe the Son of man is coming? Are not the masses scoffing and saying: "*Where is the promise of his coming?*" (II. Pet. 3:3, 4) as the Apostle Peter foretold they would be doing in these "last days" of Gentile times? How few can we wake up to realize the danger!

In the type, Noah was commanded to build a literal ark into which they must enter to escape the coming destruction; but in the antitype we have a spiritual Ark, a strong tower—"The name of the Lord is a strong tower: the righteous runneth into it and is safe."—Prov. 18:10. What is the name of the Lord which is a strong tower? Not a literal name, but we find the answer in Rev. 19:13: "His name is called The Word of God." The Word of God is the strong tower into which we must run to escape the judgments of God which will sweep over the whole earth; "for, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity" (Isa. 26:21).

WHY THEY THOUGHT THE BOW OF GENESIS 9:13 A RAINBOW

AN interested friend asks: "If the bow in Genesis 9:13 is not a rainbow, how did any one ever imagine that it was?"

The Greek word "*iris*" is translated "rainbow" in Rev. 4:3 and 10:1. One definition of the word proves how it is used in those verses. It is: "*Any bright colored circle surrounding another body, as the halo of the moon.*" These verses refer to the time after Christ's coming and the glory which will surround the faithful. Other definitions reveal the Greek pagan thought: "The messenger of the gods among themselves....she is the helper and attendant of Aphrodite.... *the rainbow in Homer....a sign to men.*"

Who was Homer? A Greek poet, the reputed author of the Iliad, and Odyssey—pagan works. "*The rainbow in Homer,.... a sign to men*"! This definition throws great light on the subject. According to the pagan writer, the rainbow was a sign to men. Can you not see how the church—when she forsook the truth, was turned from the Word to pagan fables (II. Tim. 4:3, 4)—accepted the Greek pagan thought and called the bow of Genesis a rainbow and said it was a sign?

This reminds me of what a minister—at that time pastor of a church in Rochester—once said. As stated in the paper which I have before me, the subject was *Greek Thought*. The speaker said in part: "A large amount of the beliefs in things divine which have come down to the present generation were the beliefs of the ancient Greeks....and were not, as is generally supposed, purely Hebrew in their origin.... The Grecian

idea of plural divinity absolved the race from being dominated by an overwhelming sense of divinity as were the Hebrews with their one God all-powerful, all-just.... The Hebrew idea of the reality of truth was based on 'thus saith the Lord,' while the Greek idea was in 'thus it seems to me.' One was the great dogmatic idea which from the earliest time has laid its hand on man, but the other is the scientific idea which is always trying to discover by research something new."

The speaker then told of the immeasurable influence exerted over Grecian civilization and religion by Socrates and other like philosophers of his time, and continued: "Later the Grecian ideas were spread broadcast over the whole known world."

It only required a few sentences to express the contrast between truth and error, between pagan thought and God's thoughts, between thoughts evolved from the human mind, earthly, sensual, and the thoughts of the Divine mind, pure, noble, elevating. The Grecian idea of many gods absolved them from being ruled by one God, all-powerful, all-just. The Hebrew idea of truth was based on "*thus saith the Lord,*" while the pagan thought was, "*thus it seems to me.*" Truly, as the speaker said, Greek thought spread over the known world and this pagan thought contaminated the pure stream of truth; and as the result we see the religious world in its present condition.

Take the Prophets, Jesus, and the Apostles as our example: they never called our attention to their thoughts, but to those of an all-wise, eternal Being. If we long to share with them the "far more exceeding and eternal weight of glory" promised to the faithful, we must be governed by "*thus saith the Lord*" and not by "*thus it seems to me.*"

DID THE ARK HAVE ONLY ONE WINDOW?

COLONEL INGERSOLL, in his efforts to ridicule the Bible, said that God commanded Noah to build an ark and for light to put into it "one window twenty-two inches square." He then remarked: "If Noah had any hobby in the world it was ventilation."

Colonel Ingersoll has not been alone in this false claim. The Rev. L. T. Nichols answered him on this point many years ago. God never commanded Noah to put only one window in the ark. The Almighty is a God of knowledge and He knew that it

would require many windows to give proper ventilation. The Hebrew word translated "window" in Gen. 6:16 is "*tsohar*," and turning to the Hebrew Lexicon we can read its first definitions: "Light, Gen. 6:16, *thou shalt make light for the ark, i. e. windows....of a cubit long shalt thou make them, the windows.*" Could anything be plainer than it is given in the original? and yet the translators gave it in the singular, "a window." It is given *windows* twice in the original, and not in a single instance *window*; but by the translators it has been rendered "window" through the centuries. Even Scofield translates it: "A window shalt thou make to the ark." In Moffatt's translation—which was published in 1922—is the first correct rendering of this passage we have seen. He renders it: "You must put windows in the barge."

We would not expect the atheist and infidel to look at the definitions of the word so as not to accuse the innocent, but we would expect those who claim to be teachers of the Bible to do so, for by their neglect they have given occasion to the enemies of the Lord to blaspheme.

WHY DID JESUS CURSE THE FIG TREE?

THE atheist says: "Jesus curses fig tree for not bearing figs in March. Mark 11:12—22."

In *A New Commentary* we read: "The Cursing of the Fig tree. Of course the story raises difficulties in our minds: Luke did not like it any more than we do, and omitted it entirely. But there it is: and....there is not the slightest reason to question the accuracy of the account as a whole."

That is true; there is no reason to question the accuracy of the account. How strange to claim without any evidence that Luke did not like it! Was it strange for Luke not to relate this incident when Matthew and Mark had both given it?

We also have a letter from an interested friend who says: "I was reading Mark 11:12—14, 20, and it says: 'And on the morrow, when they were come from Bethany, he was hungry: and seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon; and when he came to it, he found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it....and in the morning, as they passed by, they saw the fig tree dried up

from the roots.' Now why did Jesus expect to find figs when it was not the time for figs?"

It would indeed be strange for Jesus to expect to find figs when it was not the time for them, and it would be very unreasonable for him to destroy the tree for not bearing when it was not the right time to expect any figs on the tree. We do not believe that Jesus was ever unreasonable and we believe that he had a right to expect some ripe figs on the tree.

Weymouth, in his translation of verse 13, gives: "In the distance He saw a fig-tree in *full leaf*, and went to see whether perhaps He could find some figs on it." And Goodspeed renders it: "And he saw in the distance a fig tree *covered with leaves*, and he went up to it to see if he could find any figs on it." When we find that the fruit appears before the leaves, the fact that the tree was in "*full leaf*" and "*was covered with leaves*," is strong evidence that he had a right to expect some figs.

In my Greek New Testament, speaking of the fig tree, it comments: "This tree, which attains a considerable height in the East, begins to sprout at the time of the vernal equinox. The fruit appears before the leaves, and the foliage expands about the end of March. Hence, there being leaves upon it, our Lord might confidently expect to find fruit also."

In Mark we also read: "....observing a fig tree at a distance, full of leaves, went to look for figs on it, for the fig harvest was not yet." This makes it plain. The fig *harvest* had not yet come, but seeing the fig tree full of leaves Jesus had a right to expect some figs on the tree. Do we not always find ripe fruit on trees before the time for the harvest to commence?

In the *Emphatic Diaglott* we also read: "That Jesus had a right to gather figs from this tree, if there had been any upon it, appears from the law of Moses, mentioned in Deut. 23:24, 25. Josephus, alluding to this law, mentions ripe fruits in general, not grapes and corn only. His words are: 'Let not passengers be hindered from touching the ripe fruits. Let them be permitted to fill themselves with them, but not to carry any away.' That some ripe figs might be expected on fig-trees at that time of the year will appear, says Pearce, from the following considerations;—'Jesus went up to this fig-tree on the 11th day of the month Nisan, i. e. three days before the Passover, which was always on the 14th day of it. On the morrow after....the Passover [on the 15th of Nisan or

Abib] the firstfruits were to be offered to God in the temple. Lev. 23:10, 11. The leaves on the tree indicated that summer was nigh, Matt. 24:32, and that fruit might be reasonably expected, especially as the fig-tree shoots forth its fruit before the leaves. If, therefore, the tree bore figs, now was the period to find and eat them.... That is the season for gathering them. Some cavilers object to this miracle of our Saviour, and ask, 'What right had he to destroy this fig-tree?' In answer, observe that the tree was evidently barren, and therefore of no use to any one....and that it was made the means of inculcating a great moral truth on the minds of his disciples."

Seeing that Jesus was crucified on the 13th of Abib, the day before the Passover (St. John 13:1) and the firstfruits were offered on the 15th of Abib, he was justified in expecting some figs on the tree. Jesus taught the same wonderful lesson in the destruction of the fig tree as he taught in Matt. 7:17—20, when he said: "Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down.... Wherefore by their fruits ye shall know them." Jesus taught that the only way to gain the great salvation is to become a righteous tree, by bearing the lovely fruits of the spirit.

Jesus and Paul teach the same, for Paul in Gal. 5:19—24, names the fruits of the flesh and those of the spirit: "Now the works [fruits] of the flesh are manifest....: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." They who have hatred in their hearts or are ruled by envy or join in the revelings of the world shall not gain admittance into the glorious Kingdom of God, because they are bad trees. What are the fruits which a good tree must bear? "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." How we should work to cease bearing the fruits of the flesh and labor to bear the lovely fruits of the Spirit, for by so doing we shall not only gain eternal life, but also gain more happiness and peace in this life.

THE ATONEMENT, OR AT-ONE-MENT WHICH IS FOUNDED ON THE BIBLE?

It has been the general belief of the churches that God, having condemned all mankind because of Adam's sin, required the literal death of an innocent Son before He could forgive His children.

In *Faith Of Our Fathers*, by the late Cardinal Gibbons, we read: "Christ, indeed, by his death, made a full atonement for our sins....The sacrifice of the Mass is identical with that of the cross, both having the same victim and High Priest—Jesus Christ."

From a Presbyterian *Confession of Faith* we quote: "Those whom God effectually calleth, he also freely justifieth; not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for anything wrought in them, or done by them, but for Christ's sake alone....Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and to make a proper, real, and full satisfaction to his Father's justice in their behalf....God did, from all eternity, decree to justify all the elect, and Christ did, in the fulness of time, die for their sins....We can not by our best works merit pardon for our sins, or eternal life at the hand of God....Justification is an act of God's free grace unto sinners in which he pardoneth all their sins, accepting and accounting their persons righteous in his sight; not for anything wrought in them, or done by them, but only for the perfect obedience and full satisfaction of Christ, by God imputed to them. Every sin, even the least, being against the goodness and holiness of God and against his righteous law, and deserving his wrath and curse, both in this life, and in that which is to come; can not be expiated but by the death of Christ."

From the *Methodist Discipline* we also read: "We are accounted righteous before God only for the merit of our Lord Jesus Christ....The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone."

MR. SPURGEON, MR. MOODY, AND MR. RUSSELL

To show how the noted religious teachers have taught and understood these teachings, we will quote from some of their works.

Mr. Charles H. Spurgeon of England said: "The Lord Jesus Christ would have been incapable of receiving the sin of all his people as their substitute had he been himself a sinner: but he was, as to his own divine nature, worthy to be hymned Holy, Holy....It has been asked, Was it just that the sin should thus be laid upon Christ?....We believe it was rightly so....I beg you to observe....that laying upon Christ brought upon him all the consequences connected with it.... The first is the astounding mass of sin that must have been laid on Christ. All the sins against light and knowledge, sins against law and gospel, week-day sins, Sabbath sins, hand sins, lip sins, heart sins, sins against the Father, sins against the Son, sins against the Holy Ghost, sins of all shapes, all laid upon him; can you get the thought now?"

Mr. D. L. Moody, at one time the most noted evangelist of America, believed and taught as did Mr. Spurgeon. He said: "We talk about our sins being pardoned and forgiven. In reality, no sin is forgiven. Sin has to be atoned for, and the Son of God has made the atonement....A man got up in one of our meetings, and said he had been forty-three years learning three things. First, he couldn't do anything toward his own salvation. You've all got to learn that lesson before you can be saved. The next was that God didn't require him to do anything. That was worth learning, wasn't it, if it did take him forty-three years to learn it? And the third was, that Christ had done it all himself....I want to tell you a scene that occurred here some time ago. Our commissioners went to the Governor of the state and got him to give his consent to pardon out five men for good behavior. The Governor said the record was to be kept in secret; the men were to know nothing about it, and at the end of six months the men were brought out, the roll was called....I never witnessed anything like it. Every man held his breath, and it was as silent as death....That is the way men make out their pardon—for good behavior; but the gospel of Jesus Christ is offered to all that have sinned, and are not worthy. All a man has got to

prove now is that he is not worthy, and I will show him that Christ died for him."

Mr. Russell also taught the same doctrine. He proclaimed: "That which our Lord suffered in man's room and stead, as man's substitute, was the full penalty which man would otherwise have been obliged to suffer....At-one-ment between God and man was wholly dependent upon presentation of an acceptable sacrifice for man's sins....The death sentence, with all its terrible concomitants of sickness and pain and trouble, which came upon father Adam, and which descended naturally through him to his offspring....it was not because the entire race sinned that the sentence came, but because one man sinned, so that sentence of death fell directly upon Adam only....and in full accord with these facts Justice may demand only a corresponding price—Justice must, therefore, demand the life of another as instead of the life of Adam, before releasing Adam and his race. And if this penalty were paid, the whole penalty would be paid....Strictest Justice, therefore, could demand as his substitute neither more nor less than one of Adam's own kind, under similar conditions to his, namely, perfect, and free from divine condemnation."

"COME AND LET US REASON TOGETHER"

CAN you wonder that the masses of mankind are turning from the Bible, believing that it teaches such doctrines? The voice of God through the Prophet and Apostle pleads with us to "*come now, and let us reason together....prove all things; hold fast that which is good*" (Isa. 1:18; I. Thess. 5:21).

Let reason sit enthroned, and can you believe that a just and righteous God would condemn us for the evils committed by some one else and then require the death of an innocent Son to atone for our evil deeds? Can you prove such a theory from the Bible and call it good? All sins "*against law and gospel, week-day sins, Sabbath sins, hand sins, lip sins, heart sins, sins against the Father,....sins of all shapes,*" etc., all laid upon an innocent man, and we must learn that we can not do anything to save ourselves! No forgiveness for sin, but every sin had to be atoned for by the death of an innocent man!

We read in Ps. 89:1, 14, 15: "I will sing of the mercies of the Lord forever: with my mouth will I make known thy

faithfulness to all generations....Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face. Blessed is the people that know the joyful sound." Justice and judgment, mercy and truth join hands in one golden chain around the throne of the Almighty, and every fiat of his will is governed by these grand attributes; but justice and judgment, and mercy and truth would never surround the throne of a God who would enact such cruel laws and lay such a load of guilt upon an innocent man.

IS THE ATONEMENT THE ONLY ANCHOR FOR THE HUMAN SOUL?

CAN you wonder that Mr. Ingersoll, the great infidel, was caused to exclaim: "Is it possible that somebody else can be good for me, and that this doctrine of the atonement is the only anchor for the human soul?" This cruel, man-made doctrine was what caused Mr. Campbell of England to cast such reproach at God and the Bible when he said: "The plan of salvation consists in sending His own Son...to live a few years on this earth, and go through a certain program, ending with a violent death. Why should God require such a sacrifice, before feeling himself free to forgive his erring children? There is no justification except by becoming just, and no imputed righteousness, which means availing ourselves of merits that are not our own."

Mr. Campbell thought he was giving the Bible a death blow, when his attack was only against the pagan doctrine of the atonement and not against the Bible doctrine of the atonement. The gentleman only displayed his ignorance of what the Bible teaches. In not a single instance do the inspired writers teach that God required the death of an innocent Son before he could forgive his erring children.

The Prophet cries: "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? *shall I give my firstborn for my transgression*, the fruit of my body for the sin of my soul?" This is a plain question. Will burnt offerings, will thousands of rams, will ten thousands of rivers of oil, will the offering of the firstborn atone for our sins? Hear the

answer God gives: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" We are not in darkness, as are the false teachers, for the Almighty has showed us that He does not require the death of the first-born before He can forgive His erring children.

THE DOERS OF THE LAW ARE JUST BEFORE GOD

THERE is no truth more plainly taught in the Scriptures than that "every man shall bear his own burden," and that God "will render to every man according to his deeds"; not according to what someone else has done. The masses of the so-called christian world would like to have the advantage of merits that are not their own. They are lulled into a delusive slumber by the thought that Christ did the work for them. Where in the Divine Record can you read of salvation promised to men or women because they availed themselves of the merits of another?

An Enoch will stand approved before the coming King because he "walked with God." What was required of Abraham? It was to walk before God and become "perfect." And Noah was ranked among the faithful because he conformed his life to the divine standard. Moses will stand with Jesus on Mount Zion because he was humble and meek, because he chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, and not because he availed himself of merits that were not his own. A faithful Samuel will gain the promised glory because he not only preached but practiced the divine admonition that "to obey is better than sacrifice." A brave Daniel will stand among the one hundred forty and four thousand approved ones because he was not afraid of the king's commandment and obeyed in all things. A devoted Sarah, a faithful Hannah, a wise Huldah, a loving Mary, will be honored in the presence of the great King because they became clothed with the ornament of a "meek and quiet spirit," because they adorned themselves with "good works."

Jesus, our great Captain, gained His high position because he "learned obedience by the things which he suffered, and being made perfect he became the author of eternal salvation unto all them that obey him" (Heb. 5:8, 9). The true and

tried Paul will sing the song of the redeemed because he was "immediately obedient," and not because an innocent Son had to die to atone for his guilt. He shall receive the crown of glory because he forgot the things that were behind and pressed forward for the prize; because he laid aside every weight and besetting sin; because he did not allow life or death, principalities or powers, things present or things to come, to prevent him from keeping the commandments of God (Phil. 3:8, 13, 14; Heb. 12:1; Rom. 8:38, 39).

Many false teachers have claimed that Paul did not teach that good works are necessary to salvation; but in opposition to all the false teachers the voice of Paul comes ringing down through the ages exhorting us to *work out our own salvation with fear and trembling*; proclaiming that "*without holiness no man shall see the Lord*"; that "having therefore these promises, dearly beloved, *let us cleanse ourselves from all filthiness of the flesh....perfecting holiness in the fear of God*" (Phil. 2:12; Heb. 12:14; II. Cor. 7:1).

To have to cleanse ourselves from all filthiness of the flesh does not sound like availing ourselves of merits that are not our own. Jesus was in harmony with all the inspired writers; and after He ascended to Heaven and appeared in the presence of the great Judge he sent an angel to John on the Isle of Patmos to proclaim: "Behold I come....to give every man according as *his work shall be....Blessed are they that do his commandments*, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. 22:12, 14.

This is the same gospel of righteousness that Jesus and all the Prophets and Apostles proclaimed; sounding forth in one grand concert of voices salvation by and only by remembering the commandments to do them, and not by availing ourselves of merits that are not our own. This should carry conviction down deep into every heart and cause us to know that these men wrote by inspiration of the Almighty, inasmuch as all they have said is in opposition to the teachings of the religious world. This proves the blessed Bible divine, and not the work of man; for the Pope, Luther, Melancthon, Calvin, Wesley, Spurgeon of England, Talmage, Beecher, Moody, and Russell, of America, from the mother to her last daughter, all teach that we can be saved by availing ourselves of merits that are not our own.

HOW THE PAGANS ATONED FOR THEIR SINS

At the time of the birth of Christ and during His ministry and that of the Apostles, all nations were engulfed in the grossest of superstition. As the historian Mosheim remarked: "The cloud of darkness that hovered over the human mind was truly appalling. False education had such a hold on men and women, that in Greece and Rome, in their highly civilized state, they bowed down to their myths and pagan gods,—many in the form of beasts. Senseless, obscene fables held men and women of brilliant minds in abject slavery."

As Rollin remarked: "It is astonishing to see nations, which boasted their superiority above all others with regard to wisdom, thus blindly abandon themselves to the most gross and ridiculous superstitions." It was said of Hamilcar, the father of the great Hannibal, that "during an engagement which lasted from morning till night, he offered up to the gods sacrifices of living men, who were thrown in great numbers on a flaming pile. When seeing his troops put to flight, he himself rushed into it, in order that he might not survive his own disgrace....In times of pestilence they used to sacrifice a great number of children to their gods, unmoved with pity for a tender age....At the time that Agathocles was just going to besiege Carthage, its inhabitants, seeing the extremity to which they were reduced, imputed all their misfortunes to the just anger of Saturn; because that, instead of offering up children nobly born, who were usually sacrificed to him, he had been fraudulently put off with the children of slaves and foreigners. To atone for this crime, two hundred children of the best families were sacrificed to Saturn."

As Rollin again remarked: "Sentiments so unnatural and barbarous and yet adopted by whole nations, and even by the most civilized, the Phoenicians, Carthaginians, Gauls, Scythians, and even the Greeks and Romans, were consecrated by custom during a long series of ages....In the pagan sacrifices in Rome, in one case the deity accepts a gift; in another he demands a life....The idea of substitution is wide-spread through all early religions. In all such cases the idea is that the substitute imitate as closely as possible the victim whose place it supplies. The god may accept one life for another, or certain select lives to atone for the guilt of the whole com-

munity....Hence such rites as Semitic sacrifices of children by their fathers; the sacrifices of Iphigenia and similar cases among the Greeks, or the offering up of boys to the goddess Mania at Rome."

We could fill pages from history showing that this was the common practice in Rome, in Egypt, in Persia, in Carthage, etc., proving that this is where the idea of human sacrifice came from, and not from the Bible.

A writer in the *Encyclopædia Britannica*, speaking of the customs of ancient Greece, says: "If any ancient people was thoroughly civilized the Greeks were that people. Yet in the mythology and religion of Greece we find abundant survivals of savage manners and savage myths. As to the religion, it is enough to point to the traces of human sacrifice and to the worship of rude fetich stones. The human sacrifices at Salamis in Cyprus and at Alos in Achaia Phthiotis may be said to have continued almost to the conversion of the empire.... Pausanias seems to have found human sacrifices to Zeus still lingering in Arcadia in the 2d century of our era....Many other examples of human sacrifice are mentioned in Greek legend."

Speaking of the nations which anciently believed in human sacrifice, Sir James George Frazer, F. R. S., F. B. A., says: "Among the Semites of Western Asia the king, in a time of national danger, sometimes gave his own son to die as a sacrifice for the people. Thus Philo of Byblus says: 'It was an ancient custom in a crisis of great danger that the ruler of a city or nation should give his beloved son to die for the whole people, as a ransom offered to the avenging demons; and the children thus offered were slain with mystic rites. So Cronus....being king of the land and having an only begotten son called Jeoud, dressed him in royal robes and sacrificed him upon an altar in time of war, when the country was in great danger from the enemy.' When the king of Moab was besieged by the Israelites and hard beset, he took his eldest son, who should have reigned in his stead, and offered him for a burnt offering on the wall...."

"The accumulated misfortunes and sins of the whole people are sometimes laid upon the dying god, who is supposed to bear them away for ever, leaving the people innocent and happy. The notion that we can transfer our guilt and sufferings to some other being who will bear them for us is

familiar to the savage mind....Because it is possible to shift a load of wood, stones, or what not, from our own back to the back of another, the savage fancies that it is equally possible to shift the burden of his pains and sorrows to another, who will suffer them in his stead. Upon this idea he acts, and the result is an endless number of very unamiable devices for palming off upon some one else the trouble which a man shrinks from bearing himself. In short, the principle of vicarious suffering is commonly understood and practiced by races who stand on a low level of social and intellectual culture. In the following pages I shall illustrate the theory and practice as they are found among savages in all their naked simplicity, undisguised by the refinements of metaphysics and the subtleties of theology."

We can give only a few of the many instances which this writer cites. He says: "At Utch Kurgan in Turkestan Mr. Schuyler saw an old man who was said to get his living by taking on himself the sins of the dead, and thenceforth devoting his life to prayer for their souls." From this evidence we can readily see where the pagan idea of praying for the dead originated, that it did not come from the Bible, for the Bible plainly teaches concerning those who lie down in death: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."—Rev. 22:11. Life is the time to serve the Lord if we hope to be forgiven.

Continuing, this writer says: "The examples of the transference of evil hitherto adduced have been mostly drawn from the customs of savage or barbarous peoples. But similar attempts to shift the burden of disease, misfortune, and sin from one's self to another person, or to an animal or thing, have been common also among the civilized nations of Europe, both in ancient and modern times. A Roman cure for fever was to pare the patient's nails, and stick the parings with wax on a neighbor's door before sunrise; the fever then passed from the sick man to his neighbor. Similar devices must have been resorted to by the Greeks; for in laying down laws for his ideal state, Plato thinks it too much to expect that men should not be alarmed at finding certain wax figures adhering to their doors or to the tombstones of their parents, or lying at crossroads....Grave writers of antiquity recommend that,

if a man be stung by a scorpion, he should sit upon an ass with his face to the tail, or whisper in the animal's ear, 'A scorpion has stung me'; in either case, they thought, the pain would be transferred from the man to the ass....In the village of Llandegla in Wales there is a church dedicated to the virgin martyr St. Tecla, where the falling sickness is, or used to be, cured by being transferred to a fowl. The patient first washed his limbs in a sacred well hard by, dropped fourpence into it as an offering, walked thrice round the well, and thrice repeated the Lord's Prayer. Then the fowl....was put into a basket and carried round first the well and afterwards the church. Next the sufferer entered the church and lay down under the communion table until break of day. After that he offered sixpence and departed, leaving the fowl in the church. If the bird died, the sickness was supposed to have been transferred to it from the man or woman....As late as 1855 the old parish clerk of the village remembered quite well to have seen the birds staggering about from the effects of the fits which had been transferred to them."

That was an easy way to make money, for at the church they obtained the money and kept the fowl. What a shame that such scenes have been enacted through the ages in the name of religion!

Again this writer says: "The Tibetan new year begins with the new moon which appears about the fifteenth of February. For twenty-three days afterwards the government of Lhasa, the capital, is taken out of the hands of the ordinary rulers and entrusted to the monk of the Debang monastery who offers to pay the highest sum for the privilege. The successful bidder is called the Jalno, and he announces his accession to power in person, going through the streets of Lhasa with a silver stick in his hand. Monks from all the neighboring monasteries and temples assemble to pay him homage....Every house in Lhasa is taxed at this time....All the Buddhist monasteries of the country for miles round about open their gates and disgorge their inmates. All the roads that lead down in Lhasa from the neighboring mountains are full of monks hurrying to the capital....All day long, too, from before the peep of dawn till after darkness has fallen, these red-cloaked monks hold services in the dim incense-laden air of the great Machindranath temple, the cathedral of Lhasa....The cathedral is a vast building, standing in the centre of the city, and

surrounded by bazaars and shops. The idols in it are richly inlaid with gold and precious stones. Twenty-four days after the Jalno has ceased to have authority, he assumes it again, and for ten days acts in the same arbitrary manner as before. On the first of the ten days the priests again assemble at the cathedral, pray to the gods to prevent sickness and other evils among the people, 'and, as a peace-offering, sacrifice one man. The man is not killed purposely, but the ceremony he undergoes often proves fatal. Grain is thrown against his head, and his face is painted half white, half black.' Thus grotesquely disguised, and carrying a coat of skin on his arm, he is called the King of the Years, and sits daily in the market-place, where he helps himself to whatever he likes and goes about shaking a black yak's tail over the people, who thus transfer their bad luck to him. On the tenth day, all the troops in Lhasa march to the great temple and form in line before it. The King of the Years is brought forth from the temple."

The Jalno, who represents the Grand Lama for the time being, contends with him. "If the King of the Years wins, much evil is prognosticated; but if the Jalno wins, there is great rejoicing, for it proves that his adversary has been accepted by the gods as a victim to bear all the sins of Lhasa." The Jalno wins, and then we read: "The King of the Years is terrified and flees away upon a white horse, with a white dog, a white bird, salt, and so forth....The whole populace pursues him hooting, yelling, and firing blank shots in volleys after him. Thus driven out of the city, he is detained for seven days in the great chamber of horrors at the Samyas monastery, surrounded by monstrous and terrific images of devils and skins of huge serpents and wild beasts. Thence he goes away into the mountains of Chetang, where he has to remain an outcast for several months or a year in a narrow den. If he dies before the time is out, the people say it is an auspicious omen....This quaint ceremonial, still annually observed in the secluded capital of Buddhism—the Rome of Asia—is interesting because it exhibits, in a clearly marked stratification, a series of divine redeemers themselves redeemed, of vicarious sacrifices vicariously atoned for, of gods undergoing a process of fossilization, who, while they retain their privileges, have disburdened themselves of the pains and penalties of divinity.The analogy of many customs in many lands points to the

conclusion that, if this human divinity stoops to resign his ghostly power for a time into the hands of a substitute, it is, or rather was once, for no other reason than that the substitute might die in his stead. Thus through the mist of ages unilluminated by the lamp of history, the tragic figure of the pope of Buddhism—God's vicar on earth for Asia—looms dim and sad as the man-god who bore his people's sorrows...."

Can any intelligent reader fail to realize where the pagan vicarious atonement had its origin? When the church apostatized, when she turned from the truth to fables (II. Tim. 4: 3, 4), the Rome of Europe accepted the doctrines of the Rome of Asia and other pagan nations and was thus turned from the doctrine of the Bible that "the soul that sinneth, it shall die," "his own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins" (Ezek. 18:20—28; Prov. 5:22), to the pagan doctrine of the atonement.

"THE ATONEMENT—ITS ORIENTAL OR HEATHEN ORIGIN"

UNDER this heading we quote from the work of a noted infidel, as follows: "There were various practices in vogue amongst the orientalist which originated with the design of appeasing the anger, and propitiating the favor of a presumed to be irascible deity....But here let it be observed, that the doctrine of the atonement for sin, by sacrifice, was unfolded by degrees, and that the crucifixion of a God was not the first practical exhibition of it. On the contrary, it appears to have commenced with the most valueless or cheapest species of property then known. And from this starting-point ascended gradually, so as finally to embody the most costly commodities; and did not stop here, but reached forward till it laid its murderous hands on human beings, and immolated them upon its bloody altars. And finally, to cap the climax, it assumed the effrontery to drag a God off the throne of heaven, to quench its blood-thirsty spirit....The idea seems to have started very early in the history of the human race, that the sacrifice and consequent deprivation of earthly goods, or some terrestrial enjoyment, would have the effect to mitigate the anger, propitiate the favor, and obtain the mercy of an imaginary and vengeful God. This idea obviously was suggested by observing that their earthly rulers always

smiled, and became less rigorous in their laws, when they made them presents of some valuable or desirable commodity. They soon learned that such offerings had the effect to check their cruel and bloody mode of governing the people....In all nations where offerings were made, the conclusion became established in the minds of the people that the amount of God's favor procured in this way must be proportionate to the value of the commodity or victim offered up—a conviction which ultimately led to the seizure of human beings for the atoning offerings, which brings us to the *third* stage of growth in the atonement doctrine. Children frequently constituted the victims in this case....”

THE BIBLE CONDEMNS HUMAN SACRIFICE

WHILE, as this infidel writer stated, the nations did offer their children to appease their pagan gods, the God of the Bible, the true and living God, condemned in no uncertain terms such terrible practices. Turning to Deut. 12:28—32, we read: “Observe and hear all these words which I command thee, that it may be well with thee, and with thy children after thee forever, when thou doest that which is good and right in the sight of the Lord thy God. When the Lord thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land; take heed to thyself that thou be not snared by following them....and that thou enquire not after their gods, saying, How did those nations serve their gods? *even so will I do likewise.*”

The same principle as that against which they were warned rules the majority of mankind today. That is why we find so few in the narrow way, and that is why the world has converted the churches. Most church-members want to do as the world around them does.

Continuing, we read: “Thou shalt not do so unto the Lord thy God; for every abomination to the Lord, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods. What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.” Again in Deut. 18:10, 12 the Lord says: “There shall not be found among you *any one that maketh his son or his daughter to pass through the fire, or*

that useth divination, or an observer of times, or an enchanter, or a witch,....for all that do these things are an abomination unto the Lord; and because of these abominations the Lord doth drive them out before thee."

In place of the God of the Bible allowing such terrible deeds, He bitterly condemned them; and when the people of Israel did follow such cruel customs the Lord cast them off, as we read in Jer. 32:27, 28, 30, 33, 35: "Behold, I am the Lord, the God of all flesh: is there anything too hard for me? Therefore, thus saith the Lord: Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it....For the children of Israel and the children of Judah have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the Lord....And they have turned me the back, and not the face: though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction....And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech: *which I commanded them not, neither came it into my mind*, that they should do this abomination to cause Judah to sin."

God sent His prophets, rising up early and sending them, to teach His people, but they would not listen. Was God, then, to blame for any iniquity they committed?

DID JEPHTHAH SLAY HIS DAUGHTER?

THE infidel writer to whom we have referred, in trying to prove that the Bible countenances human sacrifice, brings up the instance of Jephthah's daughter. This has been cited many times by different writers in their endeavor to prove that the Bible is of human origin and not founded on principles of justice and right.

Turning to Judges 11:30, 31 we read: "Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering." This is the reading in our Common Version, but in the margin,

from the Hebrew, it says, "*or I will offer it up.*" It all depended on who or what came out to meet Jephthah. If his child came, he would devote her to the service of the Lord; if an animal, he would offer it up for an offering.

"And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him....and she was his only child; beside her he had neither son nor daughter." She was a loving, obedient child, and Jephthah mourned at the thought of not having the constant companionship of his only child; but as a faithful, obedient daughter, she said: "My father, if thou hast opened thy mouth to the Lord, do to me according to that which hath proceeded out of thy mouth." Such a loving child! I hope to meet her in that glorious coming Day when the sleeping dead awaken from death's slumber.

Then, as it reads in our Common Version, she said to her father: "Let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows." It would have been a strange thing for her to wish to wander among the literal mountains. Some of the definitions of "mountains" in the Hebrew are: "born of a noble race, free-born, free from sin....The primary idea appears to be that of the brightness of a man obscured by no stain." As an example of how the word can be used, the lexicon gives Ps. 72:3: "*The mountains shall bring peace to the people....by righteousness.*" The inspired writer is speaking of the coming righteous rule of Christ and the saints on the earth. They are the mountains, the high, elevated ones, free from the defilements of sin, who, by a righteous rule, shall bring peace and good will on earth.

Jephthah's daughter wanted to go and associate with some high, noble ones, with those who were striving to be free from the defilement of sin. She made up her mind to remain single, to consecrate her life to the service of the Lord.

It says that she went with her fellows. "Fellows," in the original, means "to delight in any person or thing....to join oneself as a companion." And to explain how it is used, the lexicographer gives Prov. 13:20: "*He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.*" Jephthah's daughter longed to be with wise ones who would aid her to elevate her mind above the fleeting, transient things of life, who would help her to rejoice to be able to consecrate herself to God's service.

Then we read: "And it came to pass at the end of two months, that she returned to her father, who did with her according to his vow which he had vowed: and she knew no man." Jephthah did as he had vowed. He willed that instead of marrying and rearing a family, she should devote her time to the service of the Lord.

Again we read: "And it was a custom in Israel, That the daughters of Israel went yearly to lament the daughter of Jephthah....four days in a year." In place of "lament," in the margin of your Bible you will see, as it reads in the original, "*to talk with.*" In the Hebrew the word "lament" has for its definitions: "To give presents, praise her, to praise, to celebrate." Even Young gives "praise." As an example of its use, the lexicon gives Prov. 31:31: "Give her of the fruit of her hands; and let her own works praise her in the gates."

The translators had been taught by the false teachers that Jephthah killed his daughter, so they thought that the daughters of Israel went to lament her fate; but the word should never have been so translated. In place of lamenting her, they went to talk with her, to praise her, to praise and rejoice with her, for the noble work she was doing. Thus are the traducers of the Bible proved false, and the true God and His blessed Word vindicated.

THE ATONEMENT A MOST CRUEL DOCTRINE

THOUGH the infidel writer to whom we referred falsely accused the Sacred writers of teaching such a pagan doctrine as the atonement, yet he was justified in accusing the churches of teaching the terrible belief. In his concluding remarks on this subject, he says: "The Hindoos, cherishing this conception, taught that the crucifixion of their sin-atonement Savior(1200 B. C.) put an end to both animal and human sacrifices, and accordingly such offerings ceased in most Hindoo countries centuries ago. Thus far back in the mire and midnight of human ignorance, and amid the clouds of mental darkness, while man dwelt upon the animal plane, and was governed by his brutal feelings, and 'blood for blood' was the requisition for human offenses, originated the bloody, savage and revolting doctrine of the atonement....These superstitious customs were simply expedients of different nations to evade the punishment of their sins—an attempt to shift their re-

tributive consequences on to other beings. The divine atonement more especially possessed this character. This system teaches that the son of God and Saviour of the world was sent down and incarnated, in order to die for the people, and thus suffer by proxy the punishment meted out by divine wrath for the sins of the whole world. The blood of a God must atone for the sins of the whole human family....Thus taught Brahminism, Buddhism, Persianism, and other religious systems before the dawn of Christianity."

With all this evidence, can any one fail to realize and believe that the apostate church obtained the doctrine of the atonement from the pagan world? This has been charged against the church again and again, and who can truthfully refute it? This is the way the church was turned from the truth to fables. It will be our privilege to prove that she never found such a false doctrine in the Bible.

The infidel writer from whom we have been quoting, then says: "Whose soul—possessing the slightest moral sensibility—does not inwardly and instinctively revolt at such a doctrine? We would not teach it to the world, for it is founded in butchery and bloodshed, and is an old pagan superstition, which originated far back in the midnight of mental darkness and heathen ignorance, when the whole human race were under the lawless sway of their brutal propensities....The bloody soul of the savage first gave it birth. We hold the doctrine to be a high-handed insult to the All-loving Father, who, we are told, is 'long-suffering in mercy,' and 'plentiful in forgiveness,' to charge *Him* with sanctioning such a doctrine, much less with originating it. There is no 'mercy or forgiveness' in putting an innocent being to death for any pretext whatever....We cherish no such conception. We cannot for a moment harbor a blasphemous doctrine, which represents the Universal Father as being a bloody-minded and murderous being, instead of a being of infinite love, infinite wisdom, and infinite in all the moral virtues. Such a character would be a deep-dyed stigma upon any human being. And no person actuated by a strict sense of justice would accept salvation upon such terms as that prescribed by the Christian atonement.

"It is manifestly too unjust, too devoid of moral principle, besides being a flagrant violation of the first principles of civil and criminal jurisprudence. It is a double wrong to punish the innocent for the guilty. It is the infliction of in-

justice on the one hand, and the omission of justice on the other. It inflicts the highest penalty of the law upon an innocent being, whom that law ought to shield from punishment, while it exculpates and liberates the guilty party, whose punishment the moral law demands....No court in any civilized country would be allowed to act upon such a principle; and the judge who should indorse it, or favor a law, or principle, which punishes the innocent for the guilty, would be ruled off the bench at once....Where, then, is the virtue of the atonement? Like other doctrines of the orthodox creed, it is at war with reason and common sense, and every principle of sound morality, and will be marked by coming ages as a relic of barbarism."

GOD CONDEMNED HUMAN SACRIFICE

THE terrible doctrine of the pagan atonement deserves the condemnation of every individual governed by the principles of reason and justice. But bear in mind and consider that not in a single instance does the Bible teach such a doctrine. We know that the churches have taught the false doctrine, but why not be fair and just and place the blame where it belongs—on the false, man-made creeds, and not on the Bible?

In a late tract published by the "American Association For the Advancement of Atheism," the author says: "Jeremiah 7:30, 31 and Neh. 10:35, 36, makes it obvious that the orthodox Jews burned their sons and daughters to Jehovah in comparatively late times. See also Ezekiel 20:26 and Micah 6: 6, 7. In obedience to this law of the Bible God Jephthah burns his daughter."

A fair, impartial reading of these testimonies will prove how false their accusations are. We have already proved that Jephthah never killed his daughter, and that the God of the Bible condemned those who did commit such iniquity. We will turn to Jer. 7:5 and read a number of verses in the chapter: "*For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: then will I cause you to dwell in this place....for ever and ever....Will ye steal, murder, and commit adultery, and swear falsely, and burn*

incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes?....For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings and sacrifices: but this thing commanded I them, saying, *Obey my voice, and I will be your God, and ye shall be my people:* and walk ye in all the ways that I have commanded you, that it may be well unto you. But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward. Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending them: and yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers....For the children of Judah have done evil in my sight, saith the Lord: they have set their abominations in the house which is called by my name, to pollute it. *And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart."*

The last two verses are those to which the writer referred in his attempt to prove that the Bible God commanded the Jews to burn their sons and their daughters. I will leave the reader to judge of the honesty of the atheists who would bring up such grand verses to endeavor to prove that God commanded such iniquity. Where could you find more exalted and noble sentiments than in the verses I have quoted from the 7th of Jeremiah? God delivered them out of the bondage of Egypt and commanded them to thoroughly amend their ways, offering them for so doing rich blessings in this life and life eternal in the future—sending his Prophets early and late to warn them of the dangers by which they were surrounded, forbidding them to follow the customs of the nations, and yet they burnt their sons and their daughters in the fire.

Nehemiah 10:35, 36 simply states that they were commanded to bring the firstfruits to the Lord for the priests, and also the firstborn of their sons; not to destroy their sons but that they might enter into the service of the Lord. Han-

nah, the mother of Samuel, dedicated him when very young to the service of the Lord, but not to burn him, for he became a righteous man and judged Israel for forty years.

Ezekiel 20 is equally as plain as Jeremiah 7 to prove that God condemned them for offering their children to their pagan gods. We turn to verse 10 and read: "Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes and shewed them my judgments, which if a man do, he shall even live in them....Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness. But I said unto their children....Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: I am the Lord your God; *walk in my statutes, and keep my judgments, and do them....notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do he shall even live in them.*" Longsuffering and just, the Lord spared them many times, but still they rebelled.

We have now come to verse 25, which is translated as follows in our Common Version: "Wherefore I gave them also statutes that were not good, and judgments whereby they should not live." This verse (Ezek. 20:25) has often been brought up by the infidels in their efforts to prove that God gave them bad laws; but every word in the previous verses proves that God was never the author of such words, but that such a rendering was the fault of the translators, for He tells them again and again that He gave them good laws and righteous statutes.

The Hon. James Moffatt, D. D., D. Litt., M. A., in a late translation of the Bible renders it as follows: "*I let them have laws that were evil and customs that could not bring them life, and I made their very sacrifices befoul them, as they burned their first-born children alive.*"

God has, in every age, allowed man to be a free moral agent. As He commanded through the Prophet: "If it seem evil unto you to serve the Lord, *choose you this day whom ye will serve.*" —Josh. 24:15. It seemed evil unto them to serve the Lord, and God let them turn to the laws of the pagans which were evil, but He never shunned to tell them what the consequences would be if they persisted in their evil ways.

We never saw Dr. Moffatt's translation of verse 25 until recently, but over thirty years ago the Rev. L. T. Nichols compared the verse with the original and told us that the true meaning was that God *permitted* them to follow the ways of the heathen if that was their choice. God could not do otherwise and leave them free moral agents.

Notice how the 30th and 31st verses read: "Wherefore say unto the house of Israel, Thus saith the Lord God: Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations? For when ye offer your gifts, *when ye make your sons to pass through the fire*, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel?"

Who caused their sons to pass through the fire, after the manner of the heathen? Those wicked, rebellious Jews. Did God approve of it? Never; but condemned it again and again. Then think of those atheists bringing up such a chapter in their endeavor to prove that God countenanced such iniquity!

"SHALL I GIVE MY FIRSTBORN FOR MY TRANSGRESSION?"

MICAH 6:7 was the last text in that connection to which the atheists referred in their attempt to prove that the Bible God commanded human sacrifice. We shall begin at Mic. 6:6 and consider while we read: "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? *shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?*" This is one of the texts which they brought up to prove that God required the death of the firstborn—and what perversion of scripture! Are they ignorant of the fact that a question has the force of a negative assertion? As we read in the Hebrew grammar: "Interrogation may be expressed merely by the tone of voice in which it is uttered....Such a question may have precisely the force of a negative assertion." As an example, the author gives II. Sam. 7:5 and I. Chron. 17:4.

David was not allowed to build the house of the Lord, and Nathan was sent to apprise him of the fact; and the Lord, through the Prophet, said to David: "Shalt thou build me an

house for me to dwell in?" As given in I. Chron. 17:4, Nathan said to David: "Thou shalt not build me an house to dwell in"; and, as Gesenius informs us, both passages mean the same, that David should not build the house of the Lord. So in Mic. 6:7, "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?"—the true meaning is, that the Lord will not be pleased with thousands of rams, nor with ten thousands of rivers of oil, nor will the life of the firstborn atone for the sins of our soul. The question is plainly answered in verse 8: "*He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?*" What has the Lord showed us? That all He requires at our hands is to do justly, and to love mercy, and to walk humbly with our God. We are not in the darkness which engulfs the religious world, believing that the death of God's firstborn could atone for their sins; for we know that God never required the death of the firstborn before he could forgive His erring children.

Carefully read Micah 6:10, 11: "Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights?" To gain God's loving favor we must put iniquity far away; we must have a just measure and just weights, for the great God has declared: "Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight."—Ps. 101:6, 7.

Can you read Micah 6, especially the verse to which they referred, and then conceive how the atheists could bring up such a text in condemnation of a righteous God?

THE TRUE AT-ONE-MENT—HOW CAN WE MAKE IT?

"Make haste, O man, to live,
For thou so soon must die:
Time hurries past thee like a breeze,
How swift its moments fly!"

WE should realize more and more that there is no time to waste, no time to take our ease, for time is precious. How we should remember the words of the Apostle Paul: "See then that ye walk circumspectly, not as fools, but as wise; *redeeming the time, because the days are evil.*"—Eph. 5:15, 16. The false teachers have taught that Christ did the work for us, that he paid the debt we owe; but that is only a vain imagination conceived in the mind of man, and not according to the Word of the Living God.

In a late work, *The Evangelistic Cyclopædia*, we read that a minister called to see a dying man and said to him: "I have just four minutes. Do you think you could tell me in that time how you were converted?"

"Oh, yes," he replied, "I could tell you in two. When I was sixty years of age, the Lord Jesus came along and said to me, 'Sandy, I'll exchange you.'"

"Exchange, Sandy, and what did you give him?" asked the minister.

And Sandy replied, "I gave him all my years of sin and my sinful heart, and he gave me in return his righteousness."

God never made such an exchange with any man. As we read in Deut. 6:25: "It shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us."

"WISDOM IS THE PRINCIPAL THING"

WISDOM is the principal thing in religion, as well as in everything else. Knowledge must always precede belief, in religion as well as on all other subjects; for a man cannot believe and practice that of which he has not been previously informed. For that reason we read in Hosea 4:6 and Ps. 111:10: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee.... A good understanding have all they that do his commandments." The lawyer, in the study of his profession, realizes that wisdom is the principal thing—he never could be successful without a knowledge of the law. The chemist must understand the names and the properties of the drugs which he is handling, in order to be able properly to fill his prescriptions—to him wisdom is the principal thing. With both the teacher and the musician, wisdom is the principal thing.

The Wise Man declares: "Wisdom is as good as an inheritance, yea, better too [margin], and by it there is profit to them that see the sun. For wisdom is a defence, and money is a defence; but the excellency of knowledge is, that *wisdom giveth life to them that have it.*"—Eccl. 7:11, 12.

Is not wisdom better than an inheritance, seeing that it will give to its possessors a life of joy and happiness which shall never end? Truly, money is a defence—it helps to relieve many of the cares of life—but money cannot stay the hand of Death or give life to its possessors. It cannot drive the "king of terrors" from our door; it cannot give us strength of mind and body which will never fail, beauty that will never fade and a life that will never end.

THE TREE OF LIFE

AGAIN we read: "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. *Length of days is in her right hand; and in her left hand riches and honor.* Her ways are ways of pleasantness, and all her paths are peace. *She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.*"

Through the centuries of the past volumes have been written in vain conjectures in regard to a literal tree in a literal Garden of Eden, of which if a man should eat he would live forever. If the false teachers, instead of accepting a pagan myth of a literal tree that could impart life, had come to this wisdom of God, they would have found that God was speaking of a spiritual garden or vineyard, the church of the living God.

In the Hebrew Lexicon we read: "*The Garden of Eden planted by God....figuratively used of a chaste woman*"—the bride of Christ, the church; and an example is given of how it is used: "Cant. 4:12....A garden enclosed is my sister, my spouse." The Prophet, confirming these words, says: "For the vineyard of the Lord of hosts *is the house of Israel, and the men of Judah his pleasant plant:* and he looked for judgment, but behold oppression; for righteousness, but behold a cry."—Isa. 5:7. Jesus, further elaborating the subject, says: "For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire

laborers into his vineyard.”—Matt. 20:1—8. The Lord is still calling laborers into His vineyard, not to cultivate literal fruits and vegetables, but to become trees of righteousness, bearing the lovely fruits of the Spirit (Matt. 7:16—21; Gal. 5:22—24); and if we bear such fruits, when Jesus comes he will lead us to the tree of life that we may eat and live forever.

To eat of the tree of life is simply to partake of the wisdom of God, which holds in one hand riches and honor, and in the other long life in which to enjoy them. If we partake of it now, we shall be made one with God mentally by believing the truth, and one with Him morally by obeying his Word. Then when Jesus comes He will reveal to us the wisdom of God which shall enable us to live forever. Then shall be fulfilled the words of Jesus in Rev. 2:7: “He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.”

Herbert Spencer, the great worldly philosopher of his age, once said that if we only knew a law by means of which we could replace the waste of the system, we could live eternally. But man does not know that law; and only to those who have made themselves worthy of living through an endless age of joy and happiness will it be unfolded.

In an article in the London *Daily News*, by Prof. Julian S. Huxley, University of London, King’s College, on “What Is Life?”, the writer says: “In a few centuries we may be able to construct some simple form of life. At present we are a long way from that stage. We have first got to find out the chemical composition of living matter; and that is not a simple task, considering that many of its molecules involved have several thousand atoms, each arranged in a definite relation with all the others. However, the work goes on; the organic chemists are now not only analysing but synthesising compounds with twenty, fifty, even a hundred atoms....However, whether our descendants are patient enough and clever enough to put together thousands instead of hundreds of atoms in the right way, and so produce a substance with the chemical characteristics of living matter, is not the point. The point is that there is no reason whatever against, and a great many for, the idea that if we could do so, the substance thus produced would be *ipso facto* alive, and would not have to wait for some God or life-force to insert a vital principle into it.”

Truly, how vain is man! As the Prophet proclaimed: "Oh that God would speak, and open his lips against thee; and that he would show thee the secrets of wisdom, *that they are double to that which is!*....For vain man would be wise, though man be born like a wild ass's colt." Man has discovered many wonderful laws, but he can no more discover the secret of life than can the wild ass's colt. Then the Prophet continues: "If thou prepare thine heart, and stretch out thine hand toward him; *if iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.* For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear....and thou shalt be secure, because there is hope."

This is the only way to gain a knowledge of the secrets of wisdom that are far greater than has been revealed. The organic chemists may have their laboratories all over the world, but they can never discover the secret of life. So the Prophet again declares: "But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost" (Job 11:5, 6, 12—20). Their false hope shall perish in the oblivion of the tomb. Truly, as we read in Ps. 25:14: "*The secret of the Lord is with them that fear him*"; and, "The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate."—Prov. 8:13. As another Prophet commands: "*Seek the Lord, and ye shall live....Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning.... The Lord is his name.*"—Amos 5:6, 8.

Gaze through the largest telescope at the wonders of Orion—"the California of the heavens"—and if such wonders can gleam through space for a distance of millions and millions of miles, what must the reality be not only of Orion but of millions of constellations, all upheld by God's mighty power. This glorious God alone can give power to turn the shadow of death into the morning of life and immortality. He alone can snatch the sleeping dead from Death's cold hand. God has delegated this power to Jesus, who proclaimed: "Marvel not at this: for the hour is coming, in the which all that are in *the graves* shall hear his voice, and shall come forth."—John 5:28, 29.

"THEY SHALL BE ALL TAUGHT OF GOD"

TURNING to Isaiah 54:13, we read: "And all thy children shall be taught of the Lord; and great shall be the peace of

thy children." And Jesus, confirming the words of the Prophet, proclaimed: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. *Every man therefore that hath heard, and hath learned of the Father, cometh unto me.*"—John 6:44, 45.

How can we come to Jesus? Only by hearing and learning of the Father. Whom shall he raise up at the last day? Those who have come to him by hearing and learning the truth. Are not these words of Jesus plain, and do you believe them? Do they not prove true the words of the Prophet, to which we have already referred? "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee."

The Apostle Paul, in harmony with the Prophet, also testifies that ignorance of the wonderful truth alienates from the life of God (Eph. 4:18; 3:4); and the Apostle Peter, taught by Jesus, testifies that God will give unto us "*all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue*" (II. Pet. 1:2, 3); and Jesus closes the grand chapter by sending a message from heaven, saying: "*Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein....Blessed are they that do his commandments.*"—Rev. 1:3; 22:14. It is by reading and believing what God has revealed that we become reconciled to Him mentally, one with Him in mind. And this is the first step in the *Bible at-one-ment*.

WERE PAUL'S TEACHINGS DIFFERENT FROM THOSE OF JESUS?

THE next step in the true at-one-ment is to become one with the Eternal God morally, and this is accomplished by keeping His commandments—by obeying what He has commanded. Of all great writers the Apostle Paul has been most falsely accused of being the originator of the false doctrine of a pagan atonement, of a bloody sacrifice to atone for sin. Many writers have made this erroneous charge, and even Mr. H. G. Wells, in his *Outline of History*, says: "It is a fact that the teaching of Jesus of Nazareth had in it something profoundly new and creative....There was nothing in his

teaching, so far as we can judge at this distance of time, to clash or interfere with any discovery or expansion of the history of the world and mankind. But it is equally a fact in history that St. Paul and his successors added to or completed or imposed upon or substituted another doctrine for—as you may prefer to think—the plain and profoundly revolutionary teachings of Jesus by expounding a subtle and complex theory of salvation which could be attained very largely by belief and formalities, without any serious disturbance of the believer's ordinary habits and occupations, and that this Pauline teaching did involve very definite beliefs about the history of the world and of man."

Mr. Wells goes on to tell us that Paul taught that Jesus was not so much a teacher of new things, but "as a predestinate divine blood sacrifice of deep mystery and sacredness made in atonement of a historical act of disobedience to the Creator committed by our first parents, Adam and Eve.... Upon the belief in that Fall as a fact, and not upon the personality of Jesus of Nazareth, upon the theories of Paul, and not upon the injunctions of Jesus, doctrinal Christianity built itself."

It is true that doctrinal Christianity built itself upon the pagan doctrine of the fall of man and of a bloody atonement to appease the wrath of an angry God, but it will be our blessed privilege to prove that Paul never taught nor sanctioned such an inhuman doctrine. The words of the Apostle Peter explain why people believe that these false doctrines originated with Paul. In II. Peter 3:15—18, we read: "And account that the longsuffering of our Lord is salvation; *even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.* Ye therefore, beloved, seeing ye know these things before, *beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.* But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

The Apostle Peter, inspired of God, knew and taught that of all the Apostles the greatest wisdom was given to the brave Paul, and he wanted to inform us that the false teachers

would wrest Paul's words to their own destruction. He wanted to warn us of what the false teachers would do, so that we should not be led away with the error of the wicked into the false doctrines, but would grow in the wonderful knowledge imparted by Paul. It is not to be wondered at that Paul had such knowledge, for after Jesus had ascended to heaven and met the Great Eternal God he came back to earth and appeared to Paul, as Luke relates in Acts 9:3—6: "As he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, *I am Jesus* whom thou persecutest....And he trembling and astonished said, Lord, what wilt thou have me to do?"

When Paul, in Acts 26:13—21, is relating this most wonderful meeting with Jesus, he says: "At midday, O king, I saw in the way a light from heaven, above the brightness of the sun....And when we were all fallen to the earth, I heard a voice speaking unto me, and saying,....Saul, Saul, why persecutest thou me? And I said, Who art thou, Lord? And he said, *I am Jesus*....But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles unto whom now I send thee, to open their eyes, and to turn them from darkness to light."

Paul had his commission direct from Jesus, and he testifies in Acts 20:27, 29—31 that he had been faithful to his trust. He said: "For I have not shunned to declare unto you *all the counsel of God*....For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." Paul knew that false teachers would arise—the "*grievous wolves*"—who would wrest his words to prove their false, pagan theories, and he ceased not to warn the faithful night and day with tears. He knew that the false teachers would continue to proclaim the false doctrines until, as he testifies in II. Thessalonians 2:3, 4 and II. Timothy 4:3, 4, all would

fall away from the truth—be turned from the truth to fables.

If Mr. Wells had studied the words of Paul as he did the history of the world, he would not have falsely accused Paul of teaching a doctrine different from that which Jesus proclaimed.

THE WORKS OF THE FLESH AND THE WORKS OF GOD

ONE instance where the false teachers wrest Paul's words to their own destruction is found in Rom. 4:1, 2: "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God." What works would not justify Abraham? *Works of the flesh*, as plainly qualified by Paul. The Apostle is speaking of Abraham's works of the flesh which would not avail to his salvation. They claim that Paul is teaching that Abraham was justified without good works, whereas Paul is speaking of Abraham's works of the flesh—what he did when walking according to the fleshly mind. The *works of the flesh* will not save any of us.

We might be like those fanatics in the "Dark Ages," walk on nails or torture our body in various ways, but such works would not avail to our salvation, because God never commanded them. We might wander in the desert to fulfill some man-made vow, or starve ourselves on some rock, or say our prayers on beads, etc., but God has never commanded such works, therefore they would not be acceptable to the Almighty. As Paul said of the professed Jews of his day: "For I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to *establish their own righteousness*, have not submitted themselves unto the righteousness of God."—Rom. 10:2, 3. It is only by doing the works which God commands through the Prophets, Jesus and the Apostles that we shall be saved.

No doubt Abraham, like Paul before he knew the blessed truth, did many things which were never commanded by God, so that Paul could truly say: "What shall we say then that Abraham our father, *as pertaining to the flesh*, hath found?" "*As pertaining to the flesh*," is the qualifying term. Then Paul continues in verse 3: "Abraham believed God, and it was counted unto him for righteousness." He worked out his salva-

tion by obeying God; doing what God commanded him to do.

The false teachers also wrest verse 5 from its connection: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Worketh not what? Who worketh *not the works of the flesh*. The man who ceases to work the works of the flesh and obeys what God commands, his faith is counted for righteousness. When we allow Paul to qualify his own terms, it all becomes plain.

Turning to Acts 13:38, 39, we again listen to the words of Paul: "Be it known unto you therefore, men and brethren, that through this man is preached unto you the *forgiveness of sins*." That is the message Paul proclaimed, and yet the false teachers dare to say that Paul preached that we are saved because Christ did the work for us, paid the debt we owe; that he had to die a cruel death to atone for our evil deeds. He never once taught such a false theory. Paul continues in v. 39: "And by him all that believe are justified from all things, from which ye could *not be justified by the law of Moses*." We cannot be justified by any of our own works of the flesh, neither by the works of the law of Moses; but we can be justified by obeying the law of faith. And that is the only gospel which Paul ever thought of proclaiming. Did not Paul teach: "For not the hearers of the law are just before God, but the doers of the law shall be justified" (Rom. 2:13)?

WHAT IS THE GRACE OF GOD?

THEY also wrest Paul's words in Eph. 2:1—10. "And you hath he quickened, who were dead in trespasses and sins." We are counted dead in trespasses and sins—not because some one else sinned, but because *we* have sinned. "Wherein in time past ye walked according to the course of this world,among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind." Paul says that is what we were doing when governed by the flesh: walking "*according to the course of this world....fulfilling the desires of the flesh and of the mind*." We did according to our own mind, and were not governed by the mind of God as revealed in his Word. Those are the works of the flesh which will never save any one. That is what we ~~were~~ all doing before we heard the truth, walking according

to the course of this world. Then in the 8th and 9th verses Paul says: "For by grace are ye saved through faith,....not of works, lest any man should boast."

I shall never forget the time when we were on our Mission Steamer, that I was having a Bible class in one of the cities we visited, and a minister came in. I was proving that to gain the great salvation we must become "*rich in good works*" (I. Tim. 6:18); but the minister objected, and said: "Oh, we are not saved by our good works, for Paul said, 'By grace are ye saved....not of works.' Christ did the work for us; all we have to do is to have faith in his atoning sacrifice." It was from a similar source that Mr. Wells received his wrong impression of Paul's teachings.

It is only fair to allow Paul to define the grace of God. Paul said that we are saved by the grace of God, and we dare not put our interpretation on what he has said, but let him explain his own meaning. Turning to Titus 2:11, 12, we read: "For the grace of God that bringeth salvation hath appeared to all men." What does this grace do? "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." This Bible grace is the wonderful truth, *which teaches us to deny ungodliness and live soberly, righteously and godly in this present world.*

The false teachers have taught that the grace of God is some invisible influence which turns us from sinners to saints, that it is the unmerited favor of God; but how different is the true meaning Paul gives! Millions have grasped at this man-made definition, more than willing to escape the necessity of making themselves worthy of God's favor by becoming rich in good works.

The grace of God, instead of being a mysterious influence which converts us instantaneously, is the Gospel, the Word of God. This is in accord with I. Cor. 15:1, 2, where Paul says: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; *by which also ye are saved*, if ye keep in memory what I preached unto you, unless ye have believed in vain." By what did Paul say they were saved? By keeping in memory and obeying the gospel which he had proclaimed unto them.

Do not forget what Paul said in Rom. 1:16: "For I am not ashamed of the gospel of Christ: for it is the power of God un-

to salvation." What is the power of God unto salvation? *The Gospel*; and that is the true grace of God. We are saved by obedience to the Gospel, and in no other way.

Jesus teaches the same truth in John 15:3, 7, 10: "Now ye are clean through the word which I have spoken unto you.... If ye abide in me, and *my words abide in you*, ye shall ask what ye will, and it shall be done unto you.... If ye keep my commandments, ye shall abide in my love; *even as I have kept my Father's commandments*, and abide in his love." We must keep the commandments of Jesus as He kept the Father's commandments; and that is the gospel which Paul proclaimed from first to last.

Referring again to Eph. 2:9, 10, we can see how the 10th verse qualifies the 9th; for, speaking of the works of the flesh which will not please God, Paul says: "*Not of works*, lest any man should boast"; and then referring to what we must do, he says: "For we are his workmanship, created in Christ Jesus *unto good works*, which God hath before ordained *that we should walk in them*." God ordained from the beginning that we should walk in *good works*. Is it just or fair to Paul to quote the 9th verse and not quote the 3d and 10th verses, which plainly qualify what he meant? That is the way the false teachers wrest Paul's words to their own destruction.

How I should like to meet Mr. Wells and prove to him that he has been deceived by the false teachers in regard to the teachings of Paul and show him how false is the accusation which he has made against the Apostle. For I believe that Mr. Wells would not have made such accusations had he not been deceived.

DID THE APOSTLES PAUL AND JAMES DISAGREE?

Not only Mr. Wells but other writers have so stated. In a work entitled, *The Book Nobody Knows*, by Bruce Barton, he says: "Others of the apostles now began to write. James, the brother of Jesus, had never felt wholly satisfied with Paul's doctrine of faith." This gentleman here proves the truthfulness of the title of his book—that the Bible is the Book which the world does not understand, having been turned from its truths to fables (II. Tim. 4:3, 4). Paul and James taught the same Bible faith. Paul taught that there is but "*one Lord, one faith*" (Eph. 4:5) and that this one faith comes by hearing

the Word of God (Rom. 10:17), and that without this *one faith* it is impossible to please God (Heb. 11:6).

The same Paul who taught that there is but one faith that comes by hearing the word of God, and that without that faith it is impossible to please God, also declared before the king: "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision: but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance." Do what? "*Repent*," but that was not enough, they must "*repent and turn to God, and do works meet for repentance*."—Acts 26: 19, 20. This is what Paul preached at Damascus, at Jerusalem and throughout all the coasts of Judea. Not do works of the flesh, nor works of the law of Moses, but *good works*, the works which God commands.

In Titus 1:16 Paul is speaking of a class who have not these good works, and of them he says: "They profess that they know God; *but in works they deny him*, being abominable, and disobedient, and *unto every good work reprobate*." How do they deny God? By denying the necessity of good works. They want to do their own works, that which is right in their own eyes.

Again in Titus 2:7, 8 Paul says: "In all things *showing thyself a pattern of good works*: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." Whether young or old, Paul commanded the believers to be a *pattern of good works*.

Again in Titus 3:8 we read: "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be *careful to maintain good works*." Not only did Paul tell them to be careful to maintain good works, but when he wrote to the Philippian brethren he commanded: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, *work out your own salvation with fear and trembling*."—Phil. 2:12.

I should like to ask the author of *The Book Nobody Knows* if this is not the same as the Apostle James taught. "*Work out your own salvation with fear and trembling*" is certainly as strong as "*Ye see then how that by works a man is jus-*

tified, and not by faith only" (James 2:24). Both sound the same clarion note of truth, with no discord in it. Truly, as Paul declared in I. Cor. 14:8, "If the trumpet give an uncertain sound, who shall prepare himself for the battle?" The trumpet of the Lord, whether blown by Isaiah, Jesus, Paul, or James, gives no uncertain sound and does not emit one false note, but is one divine harmony.

Paul again proclaims: "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." God did not send Jesus to do the work for us, but we must become workers together with God and Jesus to make our calling and election sure.

Then Paul continues: "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation" (I. Cor. 6:1, 2, 16—18). Now is the day of salvation, now is the time to be workers with God and work out our salvation.

To aid us to comprehend what he means by working together with God, Paul says: "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said....Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." This is part of what Paul meant by good works. God will be our Father to save us with an everlasting salvation only on conditions that we work with Him in loving obedience to his commandments.

Then Paul continues: "Having therefore these promises, dearly beloved [the promise of God for our Father and eternal life for our reward], let us cleanse ourselves from all filthiness of the flesh, by the spirit [the word—John 6:63] perfecting holiness in the fear of God."—II. Cor. 7:1. We must go to work and cleanse ourselves—a thorough cleansing—from all evil, and that is to work out our salvation and become workers together with God.

Turning to I. Tim. 6:17—19, Paul commands: "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works....laying up in store for themselves a good

foundation against the time to come, that they may lay hold on eternal life." What must we do in order to be able to lay hold on eternal life? *We must become rich in "good works."* Did the Apostle James ever make it any stronger? If we want to share in the glory of the coming age, if we desire to have this mortal body changed and made like unto the glorious body of Jesus, we must become rich in *good works*.

No doubt those who wrest Paul's words to their own destruction would bring up Rom. 5:1 in their endeavor to prove that Paul taught that we are justified by faith alone. It reads as follows: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Instead of trying to build a false theory on this verse, why did they not connect it with what Paul said in Rom. 2:13? "For not the *hearers of the law* are just before God, but the *doers of the law shall be justified*." That is the way a man is justified by faith—by keeping the law of faith. As Paul declared in Gal. 5:6: "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but *faith which worketh by love*"; and he tells us in Rom. 13:10: "Therefore love is the fulfilling of the law." What is Bible love? "*The fulfilling of the law.*"

Paul agrees with the Apostle John, who testified: "This is the love of God, *that we keep his commandments*: and his commandments are not grievous."—I. John 5:3. When Paul testified that "not the hearers of the law are just before God, but the doers of the law shall be justified," did he not teach as did James when he proclaimed in ch. 1:22: "*Be ye doers of the word*, and not hearers only, deceiving your own selves"? This is what Jesus meant when He said: "And why call ye me, Lord, Lord, and *do not the things which I say*?"—Luke 6:46.

To what law did Paul refer when he said in Rom. 3:20: "Therefore by the deeds of the law there shall no flesh be justified in his sight"? He referred to the Mosaic law, the same law of which he spoke in Acts 13:38, 39: "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things from which ye could not be justified *by the law of Moses*."

In a tract published by the "American Association for the Advancement of Atheism," the author, in his ignorant attack on the Bible, says: "Paul and James clash over justification. Paul (Rom. 3:28): 'A man is justified by faith without the

deeds of the law.' James (2:24): 'By works a man is justified, and not by faith only.'"

There is not a sign of a contradiction between the two testimonies. Paul is simply telling us that a man is justified without the *works of the law of Moses*, and James is impressing upon our minds that we cannot be justified without doing *good works*, the works commanded by the law of faith; and the ignorant critics, in their desire to overthrow the Bible, try to make out that the two Apostles were speaking of the same works.

This same atheist continues and quotes from Martin Luther: " 'He that says the gospel requires works for salvation, I say flat and plain is a liar'....Luther denounced James for teaching salvation by works."

Luther did denounce James for teaching that a man must be rich in *good works* to be saved; but Luther so taught because he was in darkness.

Then the atheist triumphantly exclaims: "Christians, whom do you follow, Paul and Luther or James? The Bible contains 2000 contradictions."

This is a sample of his alleged contradictions, and the Bible comes forth triumphant over its foes. We will follow James and Paul but not Luther, for the Bible is not responsible for what Luther taught. Luther started out to reform the Catholic Church and he found in its creed so many man-ordained works—indulgences, etc.—that he went to the other extreme and condemned all God-given works, even terming the Epistle of James no better than a straw because it teaches that good works are necessary to salvation.

"CHRIST DIED FOR OUR SINS ACCORDING TO THE SCRIPTURES"

If the teachings of Paul always had reference to the literal, Peter would not have said that they are hard to be understood, for it does not require hard study nor depth of intellect to understand natural death or literal flesh and blood. In order to understand Paul, or many parts of the Bible, we must remember the rule Paul gives in I. Cor. 2:13, 12: "*Comparing spiritual things with spiritual....that we might know the things that are freely given to us of God.*" In I. Cor. 15:3 Paul tells us that "Christ died for our sins according to the scriptures."

The false teachers take this text and, wresting it to their own destruction, proclaim from every pulpit that Christ died on a literal cross to pay the debt we owe, to make atonement for our sins.

What is it to die "*according to the scriptures*"? To die "according to the scriptures" is not to die according to the theory of Augustine, Jerome, or of the different councils of the papacy; but to die "according to the scriptures" is to die the death which God teaches through the Prophets, Apostles, and Jesus will avail to our salvation.

In Rom. 6:10, speaking of Christ, Paul says: "For in that he died, he died unto sin once." Here is the death which would avail to Christ's salvation and be an example to others. How grand the thought! the death he died "according to the scriptures" was the death to sin. He ruled and conquered self: he died a sacrificial death, which began with his first act of obedience and ended with his last act of obedience, even to the giving up of his life before he would deny the truth.

"THOUGH HE WERE A SON, YET LEARNED HE OBEDIENCE"

As this is read, perhaps some will say: "Think of Christ having to obey to become perfect; why, he was perfect from birth!" How greatly they are mistaken! Turn to Heb. 5: 8, 9 and hear the Apostle proclaim: "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that *obey him*." How was Christ made perfect? By obeying God's commands.

When Christ was twelve years old he had such knowledge of the Scriptures that he thought it was then time to start out in his public ministry, and having accompanied his parents to Jerusalem to keep the feast of the Passover he decided to remain behind in Jerusalem. His parents did not miss him until they had gone some distance on their journey, and after searching for three days they found him in the temple asking and answering questions; and "all that heard him were astonished at his understanding and answers....And his mother said unto him, Son, why hast thou thus dealt with us?" He thought it was time for him to be about his Father's business, but had to learn that the time had not come for him to begin

his public ministry. We then read: "He went down with them, and came to Nazareth, and *was subject unto them....And Jesus increased in wisdom and stature, and in favor with God and man.*"—Luke 2:42—45. He increased in wisdom, and it was eighteen years before we hear of him again. He learned to obey.

This was the fulfillment of what the Prophet had foretold of Jesus: "Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good."—Isa. 7: 14, 15. Why would he eat the butter and honey, the truth? *That he might know to refuse the evil and choose the good;* and by so doing he became a perfect example to us. Jesus ate every word of God, and just before the wicked mob took his life he could cry: "I have glorified thee on the earth: *I have finished the work which thou gavest me to do.*"—John 17:4.

You might ask: "Was Jesus ever counted a sinner?" No. Why? Because, as soon as he learned the law he always obeyed and never again transgressed that law. That is why he has a higher position than any of his children. That is why he will be our future King and Ruler of the world.

"LEAVING US AN EXAMPLE, THAT YE SHOULD FOLLOW HIS STEPS"

THAT is what the Apostle Peter testified, that "Christ also suffered for us, *leaving us an example, that ye should follow his steps*" (I. Pet. 2:21). He died to sin "according to the scriptures" and left us this example that we, too, should die to sin. As Paul proclaimed: "It is a faithful saying: For if we be dead with him, we shall also live with him."—II. Tim. 2:11. We must die with him—not die with him on a literal cross, but *die with him to sin*—follow his example and die as he died, and then we shall live with him. Paul was daily dying to sin, for he testified in I. Cor. 15:31: "I protest by your rejoicing which I have in Christ Jesus our Lord, *I die daily.*"

Paul said: "We preach Christ crucified," but he had no reference to his literal crucifixion or literal death. He meant the same as when he said, "I am crucified with Christ." Had Paul been literally crucified with Christ? No. He explains what he means, in Col. 2:20—22: "*Wherefore if ye be dead*

with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances (touch not; taste not; handle not; which all are to perish with the using), after the commandments and doctrines of men?" We have to become dead with Christ from the rudiments or elements of "*this present evil world*" (Gal. 1:4). This is the same as Jesus taught in John 15:19: "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

"I LAY DOWN MY LIFE....NO MAN TAKETH IT
FROM ME"

IN John 10:15—18 Jesus fully explains the nature of the life which he laid down that he might gain eternal life: "As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." Who are the "other sheep" not of that fold, who must be brought into the *one fold*? God promised two seeds to Abraham: one class, taken out and perfected during the six thousand years, to be *heirs of the Kingdom*; and another class, called out in the one thousand year Millennial reign, to be the subjects of the Kingdom. They are called respectively the Isaac seed and the Ishmael seed. All who perfect their characters before Christ comes the "second time" (Heb. 9:28) have the promise of reigning with Jesus, for Paul testified: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:29. And Jesus, after he had ascended to the Father, sent back the message from heaven that "he that overcometh, and keepeth my works unto the end, to him will I give power over the nations" (Rev. 2:26; 3:21).

From the nations brought into subjection after Christ comes "conquering and to conquer" (Rev. 5:5, 10; 6:2) will be taken out the "other sheep," and, as we are told in Rev. 7:9, 15, they shall be a "great multitude" taken out of "all nations, and kindreds, and people, and tongues," who shall "*serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.*" Notice, they do not reign with him,

but are the blessed, happy subjects of the Kingdom; and, after the Judgment at the close of the one thousand years, they shall be the blessed, immortal subjects of the Kingdom, and then "there shall be *one fold and one shepherd.*"

Further, in the 17th verse, Jesus says: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself." Did not the wicked mob take the natural life of Jesus when they nailed him to the cross? They certainly did. But Jesus, speaking of the life which he laid down, said: "*No man taketh it from me, but I lay it down of myself.*" This proves that Jesus had no reference to the life which the mob took. What life did he lay down? He obeyed the command given in Isa. 58:13, 14: "If thou....shalt honor him, *not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:* then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth." That is the way Jesus laid down his life to save himself and be an example to others. As Paul testified in Rom. 15:2, 3: "Let every one of us please his neighbor for his good to edification. *For even Christ pleased not himself.*"

If Christ had pleased himself he would have begun his public ministry when twelve years of age; but he laid aside his own ways and let Truth rule in everything. No man took that life from him, but he laid it down himself. When Christ ruled and conquered self, when he ceased doing his own ways and finding his own pleasure, and speaking his own words, he had died "according to the scriptures." This is the only death ever taught by Paul which would avail to our salvation.

"IF WE BE DEAD WITH HIM, WE SHALL ALSO
LIVE WITH HIM"

LISTEN to Paul's words in II. Tim. 2: "Thou therefore, my son, be strong in the grace which is in Christ Jesus....Thou therefore endure hardness, as a *good soldier of Jesus Christ.*" A soldier has to be strong and endure hardness. A soldier has to step into the ranks and work and labor and toil; and we must do likewise. This is what Paul taught. He then said: "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."

We have a great work to do as soldiers of the Lord, and we cannot be entangled with the frivolous affairs of a proud, pleasure-loving world.

Again we read in verse 5: "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." Every person working for a corruptible crown must strive lawfully, must strive according to the conditions laid down by the giver of the prize; so those who are striving for an incorruptible crown must strive according to the rules given by the Almighty.

How did Paul labor to gain the crown of life? Listen to his words in I. Cor. 9:25—27: "And every man that striveth for the mastery is temperate in all things....I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but *I keep under my body, and bring it into subjection*: lest that by any means, when I have preached to others, I myself should be a castaway." Did the Apostle James ever teach the necessity of good works with more earnestness than did Paul in these wonderful words? He had to be a good soldier; he had to strive lawfully; he had to keep his body under, to gain the crown of life. He did not expect to gain the prize because Jesus paid the debt he owed, because Jesus died to atone for his sins. But because *he* had "*fought a good fight*," had finished his course and kept the faith (II. Tim. 4:7, 8), he knew that he would receive the crown of life at the coming of the Master.

He wants us to understand that as the literal soldier has to war against the enemy, so the soldier of Christ must war against the flesh—must rule and govern self. "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel." Oh, remember this! You will never be a true soldier of Jesus Christ unless you believe he arose from the dead to come again as our future King, the blessed assurance to us that if we overcome all evil we shall, if sleeping at his coming, awake from death's slumber to receive the promised inheritance. "It is a faithful saying: For if we be dead with him, we shall also live with him." What is a faithful saying? *That we must die with Jesus* in order to live with him. Instead of teaching as do the false teachers, that Jesus died to atone for our sins, Paul taught that we must die with Jesus—not on a literal cross, but die to sin; kill the "old man."

THE CROSS OF CHRIST; WAS IT A
LITERAL CROSS?

IN Luke 9:23, long before the mob had nailed Jesus to a literal cross, we hear him saying: "If any man will come after me, *let him deny himself, and take up his cross daily, and follow me.*" Did Jesus have any reference to a literal cross? No, no. He meant that we must deny ourselves, deny all "un-godliness and worldly lusts," and "live soberly, righteously, and godly, in this present world" (Titus 2:12); not pleasing ourselves. To take up our cross and deny ourselves is not to have our own way, not to speak our own words or think our own thoughts, or find our own pleasure.

These words of Jesus help to explain the words of Paul, for he bore the same cross. Pay attention to what he says in I. Cor. 1:18—26: "For the preaching of the cross is to them that perish foolishness; but unto them which are saved it is the power of God." What is the preaching of the cross? *It is the power of God.* What is the power of God? Let Paul tell us: "I am not ashamed of the *gospel of Christ: for it is the power of God unto salvation* to every one that believeth." —Rom. 1:16. In a Bible sense, to preach the cross and to preach the gospel are synonymous terms, meaning the same, for in I. Cor. 1:18 Paul says "*the preaching of the cross is.... the power of God,*" and in Rom. 1:16 "*the gospel of Christ.... is the power of God.*" It was a *spiritual cross* that Paul proclaimed, a grand system of truth that would enable every one who would believe and obey its wonderful precepts to kill the "old man" and become dead with Christ—the "old man" dead, and the "new man" alive.

The same truth is preached in Col. 3:5—10: "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection....and covetousness....for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked some time, when ye lived in them. But now ye put off all these: *anger, wrath, malice, blasphemy, filthy communication out of your mouth.* Lie not one to another, seeing that ye have put off the *old man* with his deeds; and have put on the *new man*, which is renewed in knowledge after the image of him that created him." These are the good works which Paul proclaimed, and they

are the same good works which James commanded. Did not Abraham take up his cross when he obeyed God under such trying circumstances? Did not Isaiah, Jeremiah, Daniel, each and all take up the same cross, partake of the same *spiritual meat and drink* (I. Cor. 10:3, 4)?

The false teachers, refusing to be governed by the Bible rule Paul gave—“*comparing spiritual things with spiritual*” (I. Cor. 2:13)—have taught that Paul meant a literal cross and a literal death, etc., and thus have wrested his words to their own destruction.

Referring again to I. Cor. 1, we read in vs. 19, 20: “For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?”

What have the wise of this world, from Augustine to Luther and to the present day, taught on this subject? That a God all-wise condemned all mankind, the helpless billions not yet born, because one man sinned; and to atone for this sin and before he could forgive it, he required the literal death of an obedient Son upon a literal cross! If you let reason sit enthroned and are governed by evidence, can you not see that such doctrines are the essence of foolishness, as well as cruel and unjust in their very nature? What a comfort to know that God shall destroy such wisdom; that the day is coming when “the weaned child [the faithful of the six thousand years] shall put his hand [power] on the cockatrice’ den” (from whence the false doctrines come) and, as a result, “they shall not hurt nor destroy in all my holy mountain: *for the earth shall be full of the knowledge of the Lord, as the waters cover the sea*” (Isa. 11:8, 9).

In I. Corinthians 1, Paul continues in verses 23, 24: “But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called,Christ the power of God, and the wisdom of God.” Why was this a stumblingblock to the Jews? Because they were looking for a Messiah to appear upon the scene as a king, ready to take the reins of government into his hands and abolish all earthly power and rule of man; and when Jesus appeared, poor, humble, meek, and lowly, working out his salvation and proclaiming that the time had not yet come to set up his Kingdom, but that he was as a nobleman going “in-

to a far country to receive for himself a kingdom, and to return," and instructing his faithful followers to occupy till he should come again (Luke 19:11—13), they rebelled at such teachings and would not accept him, and have continued to reject him.

Why is it foolishness to the Greeks or Gentiles? Because they have been made drunk on the pagan doctrine of a literal atonement (Isa. 29:9; Rev. 17:2) and want a Jesus who did the work for them, a Saviour who died a literal death to atone for their evil deeds. They refuse to accept a Christ who learned obedience by the things which he suffered, and who commands them to take up their cross and deny themselves likewise, if they would be his faithful followers.

To preach "Christ crucified" is to preach the same crucifixion that Paul meant in Gal. 2:20, when he said: "*I am crucified with Christ.*" How was he crucified with Christ? We read his answer in Gal. 5:24 and 6:14: "And they that are Christ's *have crucified the flesh* with the affections and lusts But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the *world is crucified unto me, and I unto the world.*" In what cross did Paul glory? Not in the literal cross, but the same cross to which Jesus referred in Luke 9:23 and which he commanded us to take up. To bear the cross of Jesus is to *crucify "the flesh with the affections and lusts."*

Goodspeed's translation of I. Cor. 1:27, 28 is plainer than is our Common Version. It reads as follows: "But it was what the world calls foolish that God chose to put the wise to shame with, and it was what the world calls weak that God chose to shame its strength with, and it was what the world calls low and insignificant and unreal that God chose." God's eternal plan and purpose that every person who would gain the crown of life *must work out his salvation* is not weak and foolish, but is so accounted by the unenlightened religious world who want an easy way and some one else to do the work for them. (When I say unenlightened, I mean not wise in the wisdom of God.)

Jesus proclaimed this same truth in Luke 16:15: "*For that which is highly esteemed among men is abomination in the sight of God.*" The vicarious atonement—that God required the literal death of Jesus to atone for our sins—has been highly esteemed by the religious world; but it is a pagan

doctrine and is abomination to God, as it should be to every God-fearing man and woman.

“IF WE HAVE GROWN INTO HIM BY A
DEATH LIKE HIS”

WE turn to Rom. 6:5—23, and again listen to Paul’s wonderful teachings. In Moffatt’s translation the 5th and 6th verses read: “For if we have grown into him by a death like his, we shall grow into him by a resurrection like his, knowing as we do that our old self has been crucified with him in order to crush the sinful body, and free us from any further slavery to sin.”

Do you, dear reader, take in the wonderful import of these verses? *“If we have grown into him by a death like his, we shall grow into him by a resurrection like his.”* This death is a growth unto holiness of character. As truly as God has revealed it, if we die the death Jesus died, we, too, shall receive a glorious resurrection unto life and immortality. What our translation terms the “old man,” Moffatt renders “our old self,” but both terms mean the same; and that old self or old man must be crucified with Christ in order that we may live eternally. Paul told us in Gal. 2:20 that we must be crucified with Christ, and in Rom. 6:6 he tells us it is the old man which must be crucified. The old man is dead when crucified. And then Paul says: “For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him....For in that he died, *he died unto sin once....Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God.*”

Can you not see from these plain testimonies that we must die the same death Jesus died, and that is the death to sin—a sacrificial death? We shall never live in the “world to come,” the grand eternity, unless we now die to sin as Jesus died to sin.

How wonderful are these words compared with the old pagan doctrines, and how in opposition to the dark, pagan teachings we have read from the creeds and from the infidel works. Oh, how we should love to proclaim this grand truth over the whole world and convince people that the false doctrines came from paganism and not from God! It is a terrible thing to ascribe to an all-wise, just God that He believed in

human sacrifice and took the life of an obedient, loving Son to pay the penalty for our evil deeds.

Paul says further: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." What is sin? "Sin is the transgression of the law."—I. John 3:4. "Neither yield ye your members as instruments of unrighteousness unto sin." Do not dare yield your members, your hands, your feet, your mind, or any part of your body, to sin; "but yield yourselves unto God, as those that *are alive from the dead*, and your members as instruments of righteousness unto God....But God be thanked, that though *ye did serve sin* [as it reads in the original], ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."

Those two verses alone will justify Paul. What makes us free from sin? *Obedience to the form of doctrine which has been delivered to us*. Is not that being justified by good works? It certainly is. This is the doctrine Paul taught. And is it not what the Prophets, Jesus, James, and Peter taught—that by obedience to the form of doctrine received from God, and not by the literal death of Jesus, we become free from sin?

Paul taught as did Jesus, for we read in John 8:31, 32: "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed: and ye shall know the truth, and the truth shall make you free." The Jews answered him: "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?" Jesus answered them, "Verily, verily, I say unto you, *Whosoever committeth sin is the servant of sin*." How plain! instead of being made free because we might be Abraham's seed, or because the mob took the life of Jesus, we are made free by obedience to the truth.

"PRECIOUS IN THE SIGHT OF THE LORD IS THE DEATH OF HIS SAINTS"

THE only offering acceptable to the God we serve is that of a pure and penitent heart, as expressed in Psalm 51:17: "*The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.*" The Almighty

has not changed his mind in this matter since He caused these words to be written. For a human being to be sacrificed would not make us any better. It would be an unreasonable service for an innocent man to suffer in our place; but to render our body a living sacrifice, to die to sin, is a reasonable service.

We read in Ps. 116:15: "*Precious in the sight of the Lord is the death of his saints.*" It is not precious to die a natural death, for death is an enemy (I. Cor. 15:26); but to die to sin, to kill the "old man" (Col. 3:3, 8, 9) that the "new man" may live, is precious in the sight of the Lord. This is the death Paul speaks of in Heb. 9:15: "For this cause he is the mediator of the new testament, that by means of death....they which are called might receive the promise of eternal inheritance." How is this eternal inheritance gained? "*By means of death.*" What death? The death Paul told us of in Rom. 6:7: "For he that is dead is freed from sin." And in the 6th and 10th verses he tells us what death will free us from sin: "Knowing this, that *our old man is crucified with him....for in that he died, he died unto sin once.*" Christ died unto sin—not to pay the debt we owe, but to leave us an example to follow in his steps (I. Pet. 2:21).

In Hebrews 9:16 we read: "For where a testament is, there must also of necessity be the death of the testator." We turn to the Greek to learn the meaning of the original word translated "testator." Its first definitions are: "To place separately, arrange, put things in their places, to manage, to treat well," etc.; and we find one definition which reads as follows: "*To arrange or settle mutually, to make a covenant with one.*" God is willing to enter into covenant with every man and woman who will intelligently agree to keep His commandments, and the conditions of that covenant are, that if we will keep His righteous law and die to sin, kill the old man and in all things become new creatures (II. Cor. 5:17—19), He will give to us eternal life and an everlasting inheritance.

In *Wilson's Emphatic Diaglott*, a word for word translation, the original of Heb. 9:17 reads as follows: "A covenant for over dead ones firm since never it is strong when lives that having been appointed." And when Wilson translates the verse, he renders it as follows: "*Because a covenant is firm over dead victims, since it is never valid when that which ratifies it is alive.*" What is appointed to die before the cove-

nant is confirmed? The answer is found in v. 27: "And as it is appointed unto *men once to die*, but after this the judgment." The same idea is enforced in v. 17: "For a testament [a covenant] is of force *after men are dead*." This is the key to the whole subject. God's will comes into force *after men are dead*. According to the false, man-made theory, it came into force after Christ died a literal death; but no, it is *after men die to sin*.

Paul tells us in v. 9 that the sacrifices under the law were only a figure or type of the real sacrifice, and could never make man perfect. Under the law they killed the literal animal and shed the literal blood; but there cannot be the literal in both type and antitype. If literal in the type, it will be spiritual in the antitype. In the type they killed the animal and sprinkled the literal blood upon the people; but in the antitype, Christ and his body the church have to die to sin, and the blood of the new covenant—the words of eternal life, the teachings of the Prophets, Jesus, and the Apostles—must be sprinkled upon them.

WHO COMPOSE THE BODY OF CHRIST WHICH MUST BE OFFERED UP?

IN Hebrews 9:22, 23 we read: "And almost all things are by the law purged with blood; and without the shedding of blood [taking of life] is no remission. It was therefore necessary that the pattern of things in the heavens should be purified with these; but the heavenly things themselves with *better sacrifices than these*." Is it not a better sacrifice to die to sin, to kill out the old man and become a new creature, than to take the life of an innocent man to atone for the evil deeds of a wicked sinner? The 27th verse makes it plain: "It is appointed unto *men once to die*, but after this the judgment." As we before remarked, do not miss the qualifying term—it is appointed unto *men to die this death*. What death? To die to sin. Christ the head of the body died to sin, and every member of his body must die to sin; and then the covenant will be ratified, or the will of God come into force. So Paul could truly say that without taking of life there is no forgiveness of sins.

It is made very plain in Hebrews 10:6—10: "In burnt offerings and sacrifices for sin thou hast had no pleasure. Then

said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God....He taketh away the first, that he may establish the second." What was the first? Literal offerings. What is the second? "*To do thy will, O God.*" God took away the literal offerings, the killing of literal animals, etc., and established the truth, which is simply to "fear God and keep his commandments: for this is the whole duty of man" (Eccl. 12:13). What is written in the volume of the book of the law from Genesis to Revelation? It is written, that in order to gain eternal life men and women must obey from the heart the commandments of the Great God; that they must do His will and thus die to sin or kill the old man.

The next verse is one which the false teachers wrest to their own destruction, as the Apostle foretold they would (II. Pet. 3:15, 16). Paul says: "By the which will *we* are sanctified through the offering of the body of Jesus Christ once for all." Seeing that Jesus taught that we are sanctified by obedience to the Word of God (John 17:17), how are we sanctified by the offering of the body of Jesus Christ? Because the *we* in the body of Jesus Christ comprise all the faithful of the six thousand years. When people read "*the body of Jesus Christ*" they think that body is the literal body which the mob caused to be crucified; but they so think because they interpret Paul's words to suit themselves and do not accept his plainly qualified explanations. Let him tell us who compose the body of Jesus Christ. "For the body is not *one member*, but *many*.... And if they were all *one member*, where were the body? But now they are many members, yet but *one body*....Now are *ye the body of Christ*, and members in particular....And gave him to be the head over all things *to the church, which is his body*....That the Gentiles should be fellowheirs, and of the same body....And *he is the head of the body, the church*" (I. Cor. 12:12, 14, 18, 20, 27; Eph. 1:22, 23; 3:6; Col. 1:18).

This is the body to which Paul referred in I. Cor. 10:16, 17: "The bread which we break, is it not the communion of the *body of Christ*? For *we being many* are one bread and *one body*: for we are all partakers of that *one bread*." What is the one bread? The words of eternal life, of which if we eat we shall live forever. If we all eat of this one bread we shall be a part of the body of Christ. We are only the feet of the body, being called out in these last days, but if we eat every word

of God, the head (Christ) will not say: "I have no need of you" (I. Cor. 12:21). When every member eats this one bread, and all speak the same things (I. Cor. 1:10), we are showing the unity, the oneness, of the body of Christ, which is the true church of which Christ is the head.

We also read of the body of Christ in Eph. 4:11—17: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." For what did he give the apostles, prophets and teachers? "For the perfecting of the saints, for the work of the ministry, for the edifying of the *body of Christ*: till *we* all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." The prophets, apostles and teachers were given to edify the *body of Christ*—not his literal body, but *his body the church*—until *we*, the different members of his body, all come in the unity of the faith, the oneness of the faith, unto a perfect man, as Paul commanded, all speaking the same things. Thus all the faithful taken out of Jew and Gentile during the six thousand years will compose the one perfect man of whom Christ is the head. God told us of this man in Gen. 1:26, and when he is completed he will be in the image of God and "*very good.*"

We could cite many more testimonies, but have certainly given sufficient to convince any unbiased reader that the accusations against the brave Paul are false and that he never taught that God required the literal death of Jesus to atone for our evil deeds.

WHAT IS THE MEANING OF AT-ONE-MENT?

EVEN the author of *The Unknown Bible* acknowledges that "atonement at first was the equivalent of reconciliation; at present, it conveys the meaning of propitiation." Truly, the original word means to become reconciled to God, and if the church had retained the true meaning of the original word they would not have believed the false doctrine of the literal atonement. Is God to blame because the church changed the meaning which the word was meant to convey, and attached to it a meaning that harmonized with their pagan theory?

We first refer to the Hebrew word "*kaphar*," and read for

some of its definitions: "To cover, to cover over, whence a covering....to cover sins, i. e. to pardon....to pardon sin." As an example of its use the lexicographer gives Ps. 65:4; 78:38, which read as follows: "Blessed is the man whom thou choosest and causest to approach unto thee....But he, being full of compassion, forgave their iniquity, and destroyed them not." Again we read the definitions: "To obtain forgiveness.... to be freed from charge (of a guilty person), *to receive pardon.*" Turning to the Greek word *katallage*, translated "atonement" in Rom. 5:11, it has for its definitions: "*A change from enmity to friendship, reconciliation....reconciliation of sinners with God.*" Young gives it, "*reconciliation through change....a thorough change.*" The same word, *katallage*, is translated "reconciliation" in II. Cor. 5:19, which reads as follows: "To wit, that God was in Christ, reconciling the world unto himself....and hath committed unto us the word of reconciliation." What was committed unto Paul? "*The word of reconciliation.*" It is by obedience to the Word of God that we can become reconciled to God and make the Bible at-one-ment.

How can we change from enmity to friendship? Jesus will tell us in John 14:15 and 15:14: "If ye love me, keep my commandments....*Ye are my friends, if ye do whatsoever I command you.*" To change from enmity to friendship is to cease breaking the law and keep the commandments of God. If a man is a thief, he is an enemy of God; but if he obeys the command in Eph. 4:28, "Let him that stole steal no more," he becomes reconciled to God on that point and has changed from enmity to friendship. And if we make "*a thorough change,*" cease breaking the law, we shall have completed the at-one-ment and shall be accepted of the Great Judge.

WHAT IS THE RANSOM?

THE late Mr. Russell and others, firm believers in the pagan atonement, claim that Christ was the ransom for our sins, that he paid the penalty. The false doctrine of the atonement, received from the pagans, is the cause of their having attached such an erroneous meaning to the word "ransom."

We shall turn to the Hebrew word "*padah,*" which is translated "ransom" in Hos. 13:14, and for some of its definitions we read: "To set free....to preserve, to deliver life from

danger." In a Bible sense, how can we become free? Jesus will inform us: "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and *ye shall know the truth, and the truth shall make you free.* They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin....If the Son therefore shall make you free, ye shall be free indeed."

Naturally we are all in the bondage of sin, slaves to sin; and what did Jesus say would free us? *To know the truth.* This is God-given freedom. To ransom is to set free, and that is how Christ will ransom or set us free. Did he not say: "*If the Son therefore shall make you free, ye shall be free indeed*"? Paul received the truth from Jesus, and he proclaimed in Rom. 6:17, 18: "But God be thanked, that though ye were the servants of sin, ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." How do we become free from sin? *By obeying from the heart the form of doctrine delivered to us.*

Listen to almost the last words of Jesus before he ascended to the Father: "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—Luke 24:44—47.

What did Christ command them to preach among all nations? "*Repentance and remission of sins.*" That is what he preached during his ministry, and he commanded his Apostles to preach the same. If Jesus paid the penalty, if his literal death atoned for the sins of the whole world, this would have been the place for it to have been proclaimed. Jesus preached for men to repent and turn from all iniquity and their sins would be forgiven; but if he paid the penalty, there is no forgiveness. Forgiveness and paying of penalty cannot go hand in hand together. If the Governor of the State

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Naturally we are all in the bondage of sin, slaves to sin; and what did Jesus say would free us? *To know the truth.* This is God-given freedom. To ransom is to set free, and that is how Christ will ransom or set us free. Did he not say: "*If the Son therefore shall make you free, ye shall be free indeed*"? Paul received the truth from Jesus, and he proclaimed in Rom. 6:17, 18: "But God be thanked, that though ye were the servants of sin, ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." How do we become free from sin? *By obeying from the heart the form of doctrine delivered to us.*

Listen to almost the last words of Jesus before he ascended to the Father: "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—Luke 24:44—47.

What did Christ command them to preach among all nations? "*Repentance and remission of sins.*" That is what he preached during his ministry, and he commanded his Apostles to preach the same. If Jesus paid the penalty, if his literal death atoned for the sins of the whole world, this would have been the place for it to have been proclaimed. Jesus preached for men to repent and turn from all iniquity and their sins would be forgiven; but if he paid the penalty, there is no forgiveness. Forgiveness and paying of penalty cannot go hand in hand together. If the Governor of the State

forgives or pardons a man, does the penalty have to be paid? Study the words of Jesus from the first of Matthew to the last words of Revelation, and you will find every word in harmony with what he proclaimed in Matt. 7:21 and Rev. 22:14, where he said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; *but he that doeth the will of my Father which is in heaven....* Blessed are they that *do his commandments*, that they may have right to the tree of life, and may enter in through the gates into the city."

Some one may ask, "Does not Christ save us?" He certainly will, but it is after we have made ourselves worthy of salvation by obedience to God's commandments, for Jesus truly said: "He that shall endure unto the end, the same shall be saved....Be thou faithful unto death, and I will give thee a crown of life" (Matt. 24:13; Rev. 2:10). Paul was of the same mind as was Jesus, and he proclaimed: "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."—Heb. 10:36. The Apostle Peter, who was inspired to proclaim the same truth, testified: "*When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.*"—I. Pet. 5:4. That will be when the faithful receive the crown of life—when Christ, the chief Shepherd, comes. That is when Hos. 13:14 will be fulfilled; for God through the Prophet foretold: "*I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues: O grave, I will be thy destruction.*"

When will Jesus ransom his sleeping brethren from the grave? At the fulfillment of Luke 14:14 and John 5:28, 29, for Jesus promised: "Thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just....Marvel not at this: for the hour is coming, in the which *all that are in the graves shall hear his voice, and shall come forth.*"

The thought that "ransom" means "*to set free*" is most wonderful! Jesus and Paul both testified that knowledge of the truth and obedience thereto will free us from sin. We are first made free mentally by believing the truth, then freed morally by obeying the truth, and when Christ comes the "*second time*" he will free us from Death's clutches to bestow upon us immortality, eternal life (Rom. 2:7). Christ will not

do for us what we can do for ourselves, but he will do for us what we cannot do. With God's word to rule and govern us, we can purify our souls "*in obeying the truth,*" but we cannot redeem our souls from the power of the grave; but, as the Prophet proclaimed: "*God will redeem my soul from the power of the grave.*"—Ps. 49:15.

Dear reader, can you not see how Christ is a ransom, how he sets us free? Acts 3:26 is a testimony we should remember, for it reads: "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you *from his iniquities.*" Christ's first coming is to bless us by teaching us to turn from all iniquity, and at his second coming he will save all who have turned from all evil. For the "far more exceeding and eternal weight of glory" (II. Cor. 4:17, 18), we *can* keep God's commandments; but we cannot change this poor, mortal body, that it may be "fashioned like unto his glorious body." As Paul truly said: "But the commonwealth to which we belong is in heaven, and from it we are eagerly awaiting the coming of a Saviour, the Lord Jesus Christ. He will make our bodies over to resemble his glorious body, by exerting the power he has to subject everything to himself" (Phil. 3:21—Goodspeed's translation), and then we shall be saved.

We have already proved in a former chapter that many of the Jews were continually patterning after the pagan nations by whom they were surrounded, and in the case of Jesus the wicked high priest Caiaphas did the same. When Jesus raised Lazarus from the dead, as recorded in John 11, the Jews were greatly enraged, and "some of them went their ways to the Pharisees, and told them what things Jesus had done. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not....*Then from that day forth they took counsel together for to put him to death.*"

They were filled with envy and hatred of Jesus, and the wicked high priest brought in the pagan idea as an excuse

to put Jesus to death. In later years the apostate church, as a means to lure the pagans into her fold, accepted the cry of the vile Caiaphas and taught that Christ died to appease God's wrath toward a sinful world—that the innocent had to suffer to let the wicked go free. I would that the churches could realize that in teaching the pagan atonement they are following the counsel of the vile high priest and not the Word of God. Was not the high priest vile in the sight of God for urging the Jews to take the life of an innocent man? He most certainly was, and *we* shall be rejected of the coming King if we accept this false, pagan doctrine.

TO WHAT TREE WILL CHRIST LEAD US?

THE false teachers also claim that Christ bore our sins to the literal tree and there suffered the penalty for our evil deeds. The verse on which they erroneously build their theory reads as follows in our Common Version: "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness."—I. Pet. 2:24. If yours is a reference Bible you will see in the margin that from the original it gives "*to*" in place of "*on*" the tree. The original word here translated "*tree*" is the same Greek word translated "*tree*" in Rev. 2:7, which reads as follows: "To him that overcometh will I give to eat of the *tree of life*, which is in the midst of the paradise of God." It is also so translated in Rev. 22:14: "Blessed are they that do his commandments, that they may have right to the *tree of life*, and may enter in through the gates into the city." To what tree will Christ bear us? To the *tree of life*, and not to some literal old wooden cross.

The Greek word "*anephero*," spelt "*bear*" in Heb. 9:28 and "*bare*" in I. Pet. 2:24, has for some of its definitions: "*To bring or carry up....to carry up to a place of safety, to restore, to recover.*" If we will keep Christ's commandments, follow his example, die to sin as he died, he will bear us to the tree of life where we can eat and live forever—he will bear us to a place of safety. This tree has no reference to the cross to which the wicked high priest condemned the Saviour.

What is the tree of life? It is the wisdom and knowledge of God, as we are informed in Prov. 3:13, 16, 18: "Happy is the man that findeth wisdom, and the man that getteth

understanding....length of days is in her right hand; and in her left hand riches and honor....*She is a tree of life to them that lay hold upon her.*" We are now—if we seek for it—given wisdom which will enable us to keep the commandments of God; but we are unacquainted with the law by means of which we shall be enabled to live on and on forevermore. A few of earth-born may gain riches and honor in one hand, but they know not how to obtain long life in the other. There are many laboratories in the world today where noted scientists experiment in an endeavor to discover that law, but they search in vain. Christ, when he comes with far greater power than when he raised Lazarus from the tomb, shall lead the faithful to that knowledge.

ALLOW THE INSPIRED WRITERS TO INTERPRET THEIR OWN WORDS

WHEN the Apostle Peter foretold that the false teachers would wrest the words of Paul to their own destruction, he also said, "*as they do also the other scriptures*" (II. Pet. 3:15, 16). This proves that they would also wrest the other Scriptures in an effort to establish their false doctrines. If they had only remembered and obeyed the words of the Apostle in regard to interpreting the Scriptures, there would not be the confusion and superstition in the so-called Christian world which we see today, for Peter testified: "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit."—II. Pet. 1:20, 21.

If an uninspired man writes a book, do we not accord to him the privilege of using his own qualifying terms, thus explaining the meaning of the language used? Should we not, in all fairness, allow these "holy men" to interpret their own sayings? Were they not capable of doing so? At least be as fair with the Bible as with any other literature.

Neither Catholics nor Protestants have any right to interpret what these "holy men" have said. If they chose to give the knowledge imparted to them by subjects, have we any right to complain? They have given certain rules by means of which their teachings can be understood. One of these rules we find in Isa. 28:10: "For precept must be upon pre-

cept, precept upon precept; line upon line, line upon line; here a little, and there a little." This method requires more study than to read a verse or a chapter and give our version of it, but it is the only safe way, in fact the *only* way to acquire the wonderful knowledge of God.

Paul could truly say: "My speech and my preaching was not with enticing words of man's wisdom....that your faith should not stand in the wisdom of men....But we speak the wisdom of God in a mystery, even the hidden wisdom....*which none of the princes of this world knew.*"—I. Cor. 2:4—8. How truly Paul could foretell the condition of the world at the present day, for you might converse with every prince in Europe and you would find that none of them understands the wisdom of God. The apostate church turned mankind away from the beautiful truths of the Bible and taught instead the mysteries of paganism.

You might ask, "Why did Paul say that he spoke the wisdom of God in a mystery?" The meaning of the original word here translated "mystery" will explain this. One definition is: "*All matters of science or arts, etc., which required teaching.*" That is, the wonderful plan of the Almighty and the principles and commandments proclaimed by Him can be understood only by being taught—by comparing scripture with scripture, "here a little and there a little."

Isaiah and Jesus proclaimed the same truth when they uttered the grand sentiments contained in Isa. 54:13 and John 6:44, 45: "And all thy children shall be taught of the Lord.... It is written in the prophets, *And they shall be all taught of God.* Every man therefore that hath heard, and hath learned of the Father, cometh unto me." This is why Paul said in I. Tim. 3:16: "*Without controversy great is the mystery of godliness.*" The meaning of the original word translated "controversy" is an aid to an understanding of this statement. Some of its definitions are: "*Assenting, agreeing, of one mind with one....agreeable to, in union with....To hold the same language, to agree with.*" If we compare scripture with scripture to be of one mind with God, if we accept all His qualifying terms, forsaking our own thoughts (Isa. 55:7—9), "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II. Cor. 10:5), we shall all speak on every subject of religion as the

Prophets, Jesus, and the Apostles spoke, and there will be no mystery in the true religion but it will be "all plain to him that understandeth, and right to them that find knowledge" (Prov. 8:8, 9).

After Jesus ascended to heaven he sent back a message by the hand of an angel to the Apostle John (Rev. 1:1, 2), and in that message he says: "I will show thee the judgment of the great whore that sitteth upon many waters, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication....And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT."—Rev. 17:1, 2, 5. Babylon means confusion, "many men of many minds,"—all the false teachers who wrest the words of the Prophets, Jesus, and the Apostles to prove their dark, unreasonable mysteries.

Is it not a mystery to teach that three persons can be one person? that a man could exist for millions of years before his mother was born? Is it not a mystery to proclaim that a man can see without an eye, think without a brain, and know more when his five senses are stilled in death than he did when alive? Is it not a great mystery that men and women can burn in a literal fire to all eternity and never burn up? And is it not a great mystery that the acts of a righteous man can make you and me clean, that there is any justification except by becoming just, that the cruel death of a righteous man can atone for our evil deeds? If you will be governed by reason and evidence you will realize where all the mysteries had their origin.

WHAT ARE THE STRIPES THAT HEAL?

IN the investigation of Bible subjects we must also remember, and *not forget*, another Bible rule found in I. Cor. 2:13, which reads: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth, *comparing spiritual things with spiritual.*" That is, when we read the word "heaven" it does not always refer to the heaven above but many times to the political heaven, the rulers. One definition of "earth" also is "the inhabitants of the earth," not referring to the literal earth. When we read of "death" it does not always refer to literal death; and when

we read of "stripes" it does not always mean literal stripes. We can, if we will, always discern the true meaning from the connection—the meaning of certain words and the general teachings of the Scriptures.

Ever since the church apostatized and was turned from the grand truth that to gain eternal life we must die to sin, become new creatures by overcoming all evil, to the pagan belief that a Saviour had to die a cruel death to atone for our evil deeds, the false teachers have gone to Isaiah 53 to wrest the words of the Prophet in an endeavor to prove their erroneous theory that Christ died to pay the penalty for the sins of all humanity. Before we begin the investigation of this chapter, we need to remember many testimonies which have been given in this article. Remember what we learned in Heb. 10—that when the inspired writers speak of the "body of Jesus Christ" they are speaking of the multitudinous Christ, the one to whom Paul referred in Eph. 1:22, 23: "And hath put all things under his feet, and gave him to be the head over all things to the church, *which is his body.*" This is why we say *multitudinous* Christ, because he is represented as the head, and all the faithful will compose his body.

This is the Christ of whom the Prophet speaks (Dan. 2:44; 7:27): "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever....And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Notice the wonderful import of these words! The coming glorious Kingdom under the whole heaven, which shall never be destroyed, shall be given to the *saints of the Most High*, and *all dominions shall serve and obey HIM*, many in one—Christ and his body the church. We must remember that in the investigation of this subject as given in Isaiah 52 and 53, there is special reference to the *body* of Christ, and not simply to Christ the head of the body.

"THY GOD SHALL REIGN"

To understand the time of which the Prophet is speaking, we shall commence in Isaiah 52:7, for, as you no doubt understand, in the original there was no division into chapters and verses. We read: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." In the Douay Version it reads: "Thy God *shall* reign." Many times in the Bible, as Paul says in Rom. 4:17, God speaks of things that be not as though they were; that is, He refers to things which have not come to pass, as though they were already accomplished facts. This is the glad tidings the Prophet proclaimed, that Christ is coming; not God the Everlasting Father, but Immanuel, "God with us," our King and Saviour.

We then read in verse 8: "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye when the Lord shall bring again Zion." The Prophet is here speaking of the glorious Day when Acts 1:10, 11 shall be fulfilled. You remember the narrative of how Christ ascended into heaven, and while the Apostles gazed into the azure sky as "they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Christ is coming back to earth, just as Paul said in Heb. 9:28, "and unto them that look for him shall he appear the *second time* without sin unto salvation." He is coming to bring about the blessed state of peace of which we read in Isa. 52. We read in verses 9 and 10: "Break forth into joy, sing together ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

This is after Jesus returns to this earth, "*and all the ends of the earth shall see the salvation of our God.*" Christ is coming to comfort his people and to redeem Jerusalem. The Prophet carries us down to the second coming of Christ and

to the great conflict between the forces of good and evil and to the time when Christ, having conquered the world, manifests his power before all nations. Then the Prophet tells us what we must do to become worthy of sharing the blessings of that grand day: "Depart ye, depart ye....touch no unclean thing; go ye out of the midst of her; be ye clean that bear the vessels of the Lord." In place of Christ doing the work for us, we must do as we are told in Isa. 1:16, 17: "Wash you, make you clean; put away the evil of your doings from before mine eyes; *cease to do evil; learn to do well.*"

It is the gospel which Jesus proclaimed in John 15:3, 7, 10: "Now ye are clean through the word which I have spoken unto you....If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you....If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." Why will Jesus love us? Because we keep his commandments, and not because the cruel mob took his life.

In Isa. 52:13 we read further: "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high." This does not refer to Christ at his first coming, but when he comes as King of all the earth and is very high.

In our Common Version verse 14 reads as follows: "His visage was more marred than any man," but in the Douay Version it reads: "*So shall his visage be inglorious among men.*" The true idea is, that the faithful will not be approved or honored of men. Christ and his body of faithful ones, made immortal, will be beautiful within and without; but in place of honoring them the nations of earth will dispute their rightful claims and will go forth to make war against them (Rev. 17:14; 19:19; Zech. 14:1—5). We also read in Rev. 1:7: "Behold, he cometh with clouds....and all kindreds of the earth shall wail because of him." The masses of mankind will oppose his righteous rule, because they are determined to have their own way and continue on in sin and iniquity.

This same thought is expressed in Isa. 52:15: "So shall he sprinkle many nations; the kings shall shut their mouths at him: *for that which had not been told them shall they see; and that which they had not heard shall they consider.*" In the primitive Church it was universally believed that Christ will come the "second time," but after the church apostatized the false teachers proclaimed the church to be the Kingdom

and that Christ would never come; which accounts for the darkness of the masses of mankind at the present time. It is because of this darkness that the kings and rulers of earth will do as foretold in Ps. 2:2—6: "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." What does the Lord do at this juncture? "Then shall the Lord speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my King upon my holy hill of Zion.... Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." This will be fulfilled when Christ, the Lion of God, comes "conquering and to conquer" (Rev. 5:5; 6:1, 2).

Christ will come to sprinkle many nations with the water of life; but they will refuse the proffered blessing and will rise to oppose him, which will result in their being gathered to the "battle of that great day of God Almighty" (Rev. 16: 14—16), the battle of "Armageddon."

The connection is not broken between what is termed Isaiah 52 and the first verse of the next chapter, where we hear the Prophet exclaim: "Who hath believed our report, and to whom is the arm of the Lord revealed?" To what report does the Prophet refer? To the report, the glad tidings which we have just read, that Christ is coming to put away every evil and rule the world in righteousness; to right the wrongs of mankind, to listen to the cry of the needy (Ps. 72) and to break in pieces the oppressor; to bring peace on earth and good will among men.

The definitions of the original word *shemuah*, translated "report," are wonderful. They are: "*A message, tidings, especially a message from God.*" There are not many in this age who will believe this message from God; they had rather trust in the false teachings of men.

Then we read: "For he shall grow up before him as a tender plant, and as a root out of the dry ground....he is despised and rejected of men." Whether Christ or his body, all came out of the dry and thirsty ground spoken of in Ps. 63:1: "O God, thou art my God; early will I seek thee: my soul thirsteth for thee,....in a dry and thirsty land, where no water is." There is no spiritual water in this dry and thirsty land. There is an abundance of the literal water all about us,

but none of the water of life. Only in the spiritual garden can we find this water now; but when Christ takes the reins of government the water of life will spread over the four parts of the earth until the knowledge of God shall fill the earth as the waters cover the sea.

Christ and his body the church are now and always have been rejected of men. Does the world love the Jesus of the Bible, and his true teachings? No. To deny Jesus is to deny his words. Jesus testified to this truth in Mark 8:38: "Who-soever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, *when he cometh in the glory of his Father with the holy angels.*"

Many people have a feeling of sentimental love for the Jesus who they imagine died to atone for their evil deeds; but this is not the Jesus of the Bible, who always proclaimed: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth the will of my Father* which is in heaven....Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Read Matt. 7:13—29.) The masses did not love Jesus because of his godly life, and when he comes in power they will not love him.

We read in Isa. 53:4: "Surely he hath borne our griefs, and carried our sorrows." How did Christ the head bear away any of the trials of the body? They brought unto him many who were afflicted and he healed all who were sick (Matt. 8: 16). Jesus had power to heal their maladies, but he did not take them on himself; so Christ will bear away the sins of the body by forgiving them, but he did not take any penalty on himself.

"BY HIS KNOWLEDGE SHALL MY RIGHTEOUS SERVANT JUSTIFY MANY"

As we have already proved, every member of the body of Christ must die to sin in order to become a part of the glorious body which shall rule the world in righteousness. As Paul expresses the thought in Phil. 1:29, 30: "For unto you it is given in the behalf of Christ, not only to believe on him, *but also to suffer for his sake*; having the *same conflict* which ye saw in me, and now hear to be in me." All must war against

sin and evil and learn obedience by the things which they suffer. As Paul also stated in I. Cor. 12:26, 27: "Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular." In that sense Christ suffered for us, to leave us an example to follow in his steps (I. Pet. 2:21), and we must suffer with him by following his example and dying to sin as he died to sin.

In Isa. 53:5 we read: "*By his stripes we are healed.*" We learn from Ps. 107:20 that "*he sent his word and healed them, and delivered them from their destructions.*" This is the healing medicine for all our sins; and to be healed by his stripes means the same. We turn to the Hebrew Lexicon to obtain the true meaning of the original word. We are referred to the root of the word, and we read: "Properly to bind together, to join together, to be joined together, *to bring into fellowship....to be associated with, to have fellowship with....All associated as one man.*" The false teachers have taught that we are healed by Christ's literal stripes, but how different are God's thoughts! If we are joined to Christ, if we are in fellowship with him, we shall be healed.

What must we do to be in fellowship with Christ? Listen to the beloved Apostle: "If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we *walk in the light as he is in the light*, we have fellowship one with another....And hereby we do know that we know him, *if we keep his commandments....He that saith he abideth in him ought himself also so to walk, even as he walked*" (I. John 1:5, 7; 2:3, 6). How are we commanded to walk? "Even as he walked." The meaning of the original makes it very plain. If we walk in the light we shall be healed. It is walking in the light that will cleanse us. If keeping all the commandments we shall be healed. That definition, "*all associated as one man,*" is truly wonderful. Every member of the one man shall be healed.

In the 8th verse of Isaiah 53 we read: "He was taken from prison and from judgment." Was Jesus ever in a literal prison? Never! But all the members of the body of Christ were taken from the "prison house" of darkness. In chapter 42:6, 7 the same Prophet will explain the nature of the prison. "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee....for a light of

the Gentiles; *to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.*" We are brought out of the prison house of darkness to walk in the glorious light of truth. No one naturally knows the right; we all have to be taught.

The key which opens up or explains Isa. 53 is found in v. 11: "*By his knowledge shall my righteous servant justify many.*" Christ will teach us how to come to God (John 6:44, 45); how to keep his commandments; how to walk in the way as he walked; and then if we forsake all evil he will pardon or forgive our sins. It says: "*And he bare the sin of many.*" The original word here translated "bare" is "*nasa*," and some of its definitions are: "Specially to endure, hence to suffer, to bear with....to carry away....to pardon sin." As an example of how it is used in this instance, the lexicographer gives Ps. 32:5, which reads as follows: "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; *and thou forgavest the iniquity of my sin.*"

"*Nasa*" is also rendered "forgive" in many places, as: "Now therefore *forgive*, I pray thee."—Ex. 10:17. "And thou hast *forgiven* thy people."—Num. 14:19. "*Forgive* the trespass of thine handmaid."—I. Sam. 25:28. "Look upon and *forgive* all my sins."—Ps. 25:18. "And thou *forgavest* the iniquity of my sin."—Ps. 32:5. This is how "*nasa*" should be rendered in Isa. 53:12. Christ will forgive our sins if we will forsake them. Jesus teaches us to put away all evil, so we can stand among the glorified throng in the glad day of His coming. Not only will He forgive us but He will save us with an "everlasting salvation."

Many have quoted John 1:29 to prove the pagan atonement: "Behold the Lamb of God, which taketh away the sin of the world." Let us reason—Is sin something that can be carried away as you would a book? What is sin? "*Sin is the transgression of the law.*"—I. John 3:4. The only way to take away sin is to teach men and women to cease breaking the law, that their sins may be taken away by forgiveness. In John 8:21 Jesus said to the unbelieving Jews: "I go away and ye shall seek me, and shall *die in your sins.*" Why should they die in their sins? Because they would not learn and obey the law. How did Jesus speak to those who believed? "Then said Jesus to those Jews who believed on him, If ye

continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

After Jesus had ascended to heaven and sent the Holy Spirit on the Apostles, Peter arose and exhorted them to be converted and turn from their evil deeds, that their sins might be blotted out; and in Acts 3:26 he used these consoling words: "Unto you first God, having raised up his Son Jesus, sent him to bless you, in *turning away every one of you from his iniquities.*" How does Jesus bless us? how does he take away our sins? By teaching us how to turn from our iniquities, and setting us the godly example by keeping the law. Of what world does Jesus take away the sin? We read in Gal. 1:4 that "Christ gave himself for us, that he might deliver us from this present evil world." We learn from this testimony that he did not take away the sins of "*this present evil world.*"

That wonderful verse in Heb. 2:5 will make this point clear: "Unto the angels hath he not put in subjection the *world to come, whereof we speak.*" It is the sin of the "*world to come*" which Jesus takes away; it is the world of believers who cease to break the law. If John meant that Jesus would take away the sin of "*this present evil world,*" then His mission has been a failure, for the sin of this *present evil world* is continually increasing; as America, with all its advantages, is ranked as the most lawless nation in the world.

This helps to explain John 1:9, where we read: "That was the true Light which lighteth every man that cometh into the world." What is the Light? The answer is found in Ps. 119:105: "Thy word is a lamp unto my feet, and a light unto my path." Does the Word enlighten every man who comes into "*this present evil world*"? No, but every one of the "*world to come*" will be enlightened by this truth.

There is a testimony in John 3:16 which the false teachers have wrested to their own destruction (II. Pet. 3:16) and lulled many a soul into a deceitful slumber by its false application. It reads as follows: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Did God love "*this present evil world*" which Jesus was sent to deliver us from? Remember what Jesus said in John 15:18, 19: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own:

but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." God loved the "*world to come*," the world of believers who will turn from sin.

At first Peter thought that God loved only the Jews, but when he was fully converted he exclaimed: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."—Acts 10:34, 35. Whom will God love? Every one who will depart from evil (Prov. 8:13) and *work righteousness*. In every nation, whether English, German, or Italian, whether white or colored, the qualifications are knowledge of His will and a righteous character formed by obedience thereto. God will love every one who will wash and become clean, who will cease to do evil and learn to do well (Isa. 1:16, 17, 19)—not because Jesus did the work for them, but because they follow the example of Jesus and become workers together with God.

Carefully read John 3:19—21: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Does God love those who walk in darkness—false doctrines and ways of sin? Then He does not love "*this present evil world*," only as they turn from the darkness to become a part of "*the world to come*." Then Jesus continued: "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." If we want God to love us, we must come to the light, the Word of God, and turn from every evil way, and then God's mercy will flow out to us; for the Prophet truly testified: "The mercy of the Lord is from everlasting to everlasting upon them that fear him,....to such as keep his covenant, and to those that remember his commandments to do them."

Not death of Jesus on the cross,

Nor blood, can ever save;

A holy and a sinless life

The sacrifice He gave.

He tells us follow Him,

If we the crown would win;

The fount of life, the truth, the way,

That leads to endless day.

THE FLESH AND BLOOD OF JESUS

WHAT DO THE FLESH AND BLOOD SYMBOLIZE?

A FRIEND in Canada sent us an article from one of the leading papers, in which the writer says in part: "Looking back in history we find all the established churches of our day were founded by some man. John Knox, Wesley, Calvin, Luther and others, were all dissenters from the National church.... How can we be sure they were preaching the truth, any more than Farmer Miller, John Dowie, or Charles Russell? In the Bible it says, 'There is one Lord, one faith....one God and Father of all, who is above all' (Eph. 4:5). Then why all these churches with their different doctrines? I think if any one wants to find out the truth of it all, they will have to go back further than Knox, Wesley, Calvin or any other eminent reformer."

This friend is certainly right. If we want the truth we will certainly have to go back further than any uninspired man or woman. From what this person wrote, I am again reminded of what the late Cardinal Gibbons said in his work entitled *The Faith of Our Fathers*: "Christians of every denomination admit the orthodoxy of the Fathers of the first five centuries of the Church. No one has ever called in question the faith of such men as Basil, Chrysostom, Cyprian, Augustine, Jerome, Ambrose, and Leo. They were the acknowledged guardians of pure doctrine, and the living representatives 'of the faith once delivered to the saints'.... We instinctively consult them about the faith of those times; for, to whom shall we go for the words of eternal life, if not to them?"

What a question! "*To whom shall we go for the words of eternal life?*" We would ask: Through whom did God proclaim the words of eternal life? Did He speak through Augustine, Cyprian or Jerome? Never. We read in Heb. 1:1, 2: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." To whom did the Son commit the words of eternal life? To the Apostles, and that is why Paul testified that we must be "built upon the foundation of the apostles and prophets, Jesus Christ himself being

the chief corner stone" (Eph. 2:20). The Apostle Peter also affirmed: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place.... For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit." —II. Peter 1:19, 21.

The holy men through whom God spoke necessarily were endowed with Holy Spirit power and they are the ones to whom we must go for the words of eternal life. Why did Paul warn his brethren night and day with tears? It was because, as he said: "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." What would these grievous wolves or false teachers do? They would speak perverse things to draw away disciples after them, or, as St. Paul again testified, they would not endure sound doctrine but would turn away their ears from the truth and be turned unto fables (Acts 20:29—31; II. Tim. 4:3, 4).

Cyprian lived in the third century and Augustine in the fifth, but why go back to the fifth, fourth, or the third centuries when we know that we can obtain the pure unadulterated truth in the first? This is the terrible mistake which both Catholics and Protestants have made. What a different condition the world would be in today if the reasonable doctrines and just and righteous laws proclaimed by those holy men in the first century had ruled the world through the ages!

Even the profane historian Gibbon, in his *History of the Decline and Fall of the Roman Empire*, testifies to the righteous character of the early Christians. He says: "The humble Christians were sent into the world as sheep among wolves; and since they were not permitted to employ force, even in the defense of their religion, they should be still more criminal if they were tempted to shed the blood of their fellow creatures, in disputing the vain privileges, or the sordid possessions, of this transitory life. Faithful to the doctrines of the apostle, who in the reign of Nero had preached the duty of unconditional submission, the Christians of the first three centuries preserved their conscience pure and innocent of the guilt of conspiracy, or open rebellion.... The Christians, when they deprecated the wrath of Diocletian, or solicited the favor of Constantine, could allege, with truth and con-

fidence, that they held the principle of passive obedience, and that, in the space of three centuries, their conduct had always been conformable to their principles.... When the Christians of Bithynia were brought before the tribunal of the younger Pliny, they assured the proconsul that, far from being engaged in any unlawful conspiracy, they were bound by a solemn obligation to abstain from the commission of those crimes which disturb the private or public peace of society....

"Their serious and sequestered life, averse to the gay luxury of the age, inured them to chastity, temperance, economy, and all the sober and domestic virtues. As the greater number were of some trade or profession, it was incumbent on them, by the strictest integrity and the fairest dealing, to remove the suspicions which the profane are too apt to conceive against the appearance of sanctity. The contempt of the world exercised them in the habits of humility, meekness, and patience. The more they were persecuted, the more closely they adhered to each other. Their mutual charity and unsuspecting confidence has been remarked by infidels and was too often abused by perfidious friends."

Gibbon has in many cases been unjustly blamed for ridiculing the Christian religion, but you will find by investigation that it was not the doctrines of the Christians of the first century or their character which he attacked, but in almost every instance his shafts of condemnation and ridicule were against the false doctrines, the pagan fables which had taken the place of the religion of Jesus and the Apostles.

We shall now give evidence to prove how the church was turned from truth to pagan mysteries.

EARLY CHRISTIANITY AND PAGANISM

IN a work entitled *Early Christianity and Paganism*, we read: "Mingled with the old gods of Italy were the gods of many nations who had been subjected to the authority of Rome.... In many cases....the strange gods of the conquered were brought to Rome and even adored there.... We read of the triumvirs, after the death of Julius Cæsar, building a temple to Isis and Serapis. Rapidly the influence of oriental cults increased at Rome. *Mithras*, adored in far distant Persia, became in the early days of the Empire a favorite divinity.... the Persian Mithras, the Egyptian Isis, and the Roman Jupiter

each had their temples, their sanctuaries and altars, side by side.... But the Christian was sternly forbidden by the tenets of his holy faith to make any such concession. To him the Egyptian Isis, the Persian Mithras, the Roman Jupiter, were equally abhorrent....

"From our pictures of the inner life of the Christian Church about the close of the second and earlier years of the third century, we pass to a rapid survey of the Imperial history of this period. For the first 150 years of its existence, the story of Christianity is the story of a separate people: of something apart from the Empire....

"We learn much respecting the inner life of the Church in Rome as it existed in the last years of the second and early years of the third century from one of those strange 'finds' which now and again so marvelously assist the chroniclers of the early days of Christianity. In the year 1842 an anonymous MS....was brought by a learned Greek in the employment of the French Government to Paris from a monastic library on Mount Athos. The University of Oxford printed the newly discovered MS., and it was at once seen to be a literary treasure of rare value. Scholars pronounced it to be a long lost writing of Hippolytus.... Its title was: 'The Refutation of all Heresies'.... It was composed by a great scholar, who may be termed a contemporary witness of many of the things about which he was writing. The value of such a testimony can scarcely be overestimated....

"Evidently the same feeling was working in Tertullian at Carthage as actuated Hippolytus in Rome; a persuasion that the church in the persons of its responsible leaders had left its first love, and was sanctioning a more lax and easy way than had been set forth as the pattern life by the Apostles and the teachers of the *first hundred years* of the existence of Christianity as a religion and a life. These troubles arose from the changed conditions, notably from the numbers and social position of the Christians, who were now largely recruited from those classes which would naturally participate freely in public life. Hence the problem: Were Christians to '*come out from the world,*'....or were they to go on a world-wide mission by more or less adapting themselves to Roman society, its ways, its laws, its customs? The Church, face to face with this new and changed position, chose the second alternative: to use the graphic language of a modern scholar:

'She marched through the open door into the Roman State, and settled down there for a long career of activity.' To do this the Church in some way had to abandon its old discipline, its apostolic simplicity."

These words express exactly what the Church did. She entered the Roman State, accepted its laws, its customs, its pagan doctrines, and thus forsook her old discipline, her "apostolic simplicity."

Again the historian says: "The contest between the men who mourned the decadence of primitive Christianity, and the men of the new school, was being carried on at Rome and Carthage as the second century was expiring, and was continued in the first decades of the third.... Cyprian was appalled at the rush of members of his flock to the Forum of Carthage or the temples of the gods to sacrifice and to burn incense at the heathen altars, and so, at what seemed an easy concession, purchase safety and immunity. What happened at Carthage was repeated at Rome and Alexandria, and in other centers of the Empire. It was even asserted that the majority of Christians fell away at this moment of trial."

Can we wonder that St. Paul said the iniquity began to work in his day? (II. Thess. 2:3, 7).

WHAT IS SYNCRETISM?

IN explaining how Christianity became corrupted by accepting the rites and doctrines of paganism, most writers employ the term syncretism, which means the "attempt to blend opposite and contradictory tenets into one system.... the union or attempted union of conflicting parties or principles." This is what paganism attempted to do and finally succeeded in doing.

The Honorable S. Angus, Ph. D., D. Lit., D. D., in his *Mystery Religions and Christianity* (Charles Scribner's Sons), testifies to the opposition of the early Christians to this syncretism, the mingling of the false with the true. He says: "Narrow indeed was the gate that admitted into the new society, and broad that of admission into other religions. In the matter of intolerance Christianity differed from all pagan religions, and surpassed Judaism; in that respect it stood in direct opposition to the spirit of the age. It was emphatic in its positive differential doctrines and uncompromising in its stern protests....

"Christianity...sternly set its face against the tolerance in religious affairs which commenced with the Persians, was first made popular by Alexander, and became the settled policy of the Roman Empire. It frowned upon the hospitality of the competing cults. 'Christianity stands proudly aloof from the throng of the *thiasi*; and the only likeness to them which she will acknowledge is the likeness which an angel of light might bear to the spirit of darkness....'

"To those who were in quest of salvation and testing each scheme offered Christianity dared to say: 'In no other is there salvation....' To those accustomed to the idea and practice of initiation into several Mysteries it declared: 'You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons'... To those accustomed to address the 'Lord Serapis' or the *Domina* Isis or the Emperor as *Dominus* Christianity stoutly asseverated that 'there is one Lord' whose name is above every name....

"The Christian cult was an exclusive cult which required every candidate to break with his past and separate himself from much of the social life because it was tainted with paganism. Christians attracted attention by their separation from the world.... They would not crown themselves with garlands on festal civic occasions.... Christianity would not stoop to conquer.... It alone had the courage to be exclusive. Those who entered its fold entered under no delusions as to their connexion with their past. Its converts, required to surrender so much, came with a deeper conviction and with a warmer zeal for the diffusion of the truth....

"In loyalty to Jesus' example the demands for self-sacrifice and detachment from the world were pitched higher than in contemporary religions. There was no ambiguity about the conditions of entry into the Christian Society.... 'If a man wishes to come after Me, let him deny himself, and let him take up his cross and follow Me.'"

How true! in loyalty to Jesus' example they had to come out from the worldly throng. Jesus had taught: "*If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.... The world hath hated them, because they are not of the world, even as I am not of the world... Come out of her, my people, that ye be not partakers of her*

sins" (St. John 15:19; 17:14; Rev. 18:4, 5). The Apostle John uttered the thoughts of his Master and cried: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."—I. John 2:15.

HOW MUST WE COME OUT FROM THE WORLD?

WHAT did Jesus mean when he gave the command to come out from the world? Did he mean that we must immure ourselves in some gloomy dwelling, sleep on boards or go bare-foot? Did he command his followers to become hermits, to do as the ascetics did in the Dark Ages? No, he commanded: "Occupy till I come." You never read of Jesus or any of the Apostles becoming hermits. This is not the true Christian life for either men or women. To come out from the world is to come out from its evils and seek not the honors which it can bestow. To come out from the world is to do as St. Paul commands in Eph. 4:17: "This I say therefore, and testify in the Lord, that ye henceforth *walk not as other Gentiles walk*, in the vanity of their mind." Again the Apostle commands: "*Be not conformed to this world*: but be ye transformed by the renewing of your mind."—Rom. 12:2. Be not conformed to its ways, its fashions.

The Apostle Peter also explains how we must come out from the world. He commands: "The time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you."—I. Pet. 4:3, 4. Moffatt translates these verses as follows: "It is quite enough to have done as pagans choose to do, during the time gone by! You used to lead lives of sensuality, lust, carousing, revelry, dissipation and illicit idolatry, and it astonishes them that you will not plunge with them still into the same flood of profligacy."

Truly, it astonishes them when we will not attend their banquets, their card parties, their dances, etc. The Almighty allows us to choose the narrow way which leads to life eternal, or to wander in the broad way which leads to eternal destruction. If we choose the narrow way we are bound to come out from the world; but our efforts will be in vain if we try

to carry over any worldly ways, habits or pleasures. We learn from experience that the pleasures of righteousness far exceed the pleasures of sin.

The early Christians not only had to abstain from the worldly *ways* of the pagans, but also from their *false doctrines*. God laid down the basis of fellowship and the terms are plainly given in I. John 1:5—7: "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." What is the message which is declared unto us? That God is light and in him is no darkness. No false doctrines are found in the Message delivered to us. Then the Apostle affirms: "If we say that we have fellowship with him, and walk in darkness we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another...."

The early Christians were under this law, and that is why they could not lay one grain of incense on any pagan altar. The true Christians had read the words of St. Paul as recorded in I. Tim. 6:3—5: "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing....*from such withdraw thyself,*" and they did withdraw from all such. The Word proclaims that there is but one God and one faith, and could they unite with the worshippers of the pagan gods or be in fellowship with those who professed the false faiths?

Because the true Christians could not fellowship those who they believed were in opposition to the faith delivered to the saints, that gave them no right to persecute others. God has allowed all men to choose (Josh. 24:15) whom they will serve and no true Christian ever persecuted any man or woman because of his or her belief. We would not fellowship a Jew because he does not accept Christ and the glorious doctrine which he proclaimed, but it would not be right to persecute him, nor to discriminate against him in business. In all our business relations we never ask whether a man is a Jew, a Catholic, or a Protestant. If this Bible principle had always been obeyed, many dark pages of history—recording the terrible persecutions—would never have been written and truth would never have seemed to be disgraced through the ages by the cruel acts of its professed followers.

WAS CONSTANTINE A CHRISTIAN?

WE read in the *Encyclopædia Britannica* of the character of Constantine, which was far from that of a Christian. The writer says: "In 326 Constantine visited Rome to celebrate the twentieth anniversary of his accession. During the festivities his eldest son Crispus was accused of treason by Fausta, and banished to Polo....where he was put to death. Licinius, the emperor's nephew, being included in the same charge, likewise fell a victim.... The bloody tragedy struck horror into the minds of the citizens, and it was amid ominous indications of unpopularity that Constantine quitted Rome for the last time.... Paganism must still have been an operative belief with the man who, down almost to the close of his life, retained so many pagan superstitions. He was at best only half heathen, half Christian, who could seek to combine the worship of Christ with the worship of Apollo, having the name of one and the figure of the other impressed upon his coins."

Speaking of the Council of Nicæa, the writer says: "He summoned the council, presided over its first meeting, and took a prominent part in its proceedings both before and behind the scenes.... It has been remarked by Stanley that Constantine was entitled to be called Great in virtue rather of what he did than of what he was. Tested by character, indeed, he stands among the lowest of all those to whom the epithet has in ancient or modern times been applied."

In *Hastings' Encyclopædia of Religion and Ethics*, the writer says in part: "Constantine's last years, though years of peace, were unfortunate. His character degenerated....his habits became effeminate, and his jealousy of a rival made his family life miserable.... His eldest son Crispus....had shown great ability in forcing the straits of Hellespont against the superior fleet of Licinian (323), yet he was executed....at his father's command.... As regards his whole relation to Christianity, the data are involved and have been variously interpreted, while the difficulty has been increased by the delay of his baptism until his death. The whole problem has been rendered additionally obscure by the complex imperfect character of Constantine himself—calculating, shrewd, superstitious, often cruel, cynical.... The relapse of his last years was rather moral degeneration than any reaction towards

paganism, while at its best his religion was probably a 'strange jumble' of creed and superstition."

How true! A "*jumble of creed and superstition.*" Read with an unbiased mind the creed of the Council of Nicæa, over which Constantine presided, and you will realize the truthfulness of this description. After describing how Constantine persecuted all who dared to differ with this "jumble of creed and superstition," the writer says: "We may point out that Constantine's whole policy as regards heresy and unity fastened upon the Church for sixteen hundred years a policy of intolerance."

All who differed from their views were termed heretics and persecuted. This explains how the church forsook the submissive spirit of Jesus, Paul, and Peter, for that spirit which would, if it could, force all to accept their peculiar views.

While Gibbon testified to the righteous life of the early Christians, he says of Constantine: "A report that the ceremonies of paganism were suppressed, is formally contradicted by the emperor himself, who wisely assigns, as the principle of his moderation, the invincible force of habit, of prejudice, and of superstition.... The evidence of facts, and the monuments which are still extant of brass and marble, continue to prove the public exercise of the Pagan worship during the whole reign of the sons of Constantine.... Whatever symptoms of Christian piety might transpire in the discourse or actions of Constantine, he persevered till he was near forty years of age in the practice of the established religion.... His liberality restored and enriched the temples of the gods; the medals which issued from his Imperial mine are impressed with the figures and attributes of Jupiter and Apollo, of Mars and Hercules.... But the devotion of Constantine was more peculiarly directed to the genius of the Sun, the Apollo of Greek and Roman mythology.... The altars of Apollo were crowned with the votive offerings of Constantine....

"The sublime theory of the gospel had made a much fainter impression on the heart than on the understanding of Constantine himself. He pursued the great object of his ambition through the dark and bloody paths of war and policy; and after the victory, he abandoned himself, without moderation, to the abuse of his fortune."

From these citations, and many more which we could give, it is plainly evident that Constantine was the great cause of

the Church accepting the pagan doctrines, and thus becoming corrupted.

FROM WHENCE CAME THE DOCTRINE THAT LITERAL
FLESH AND BLOOD WOULD AVAIL TO ANY
MAN'S SALVATION?

Sir James George Frazer, in *The Golden Bough* (Macmillan Co., 1924), speaking of the rites of the pagan god Attis, says: "His worship is known to have comprised certain secret or mystic ceremonies, which probably aimed at bringing the worshipper, and especially the novice, into closer communion with his god.... The fast which accompanied the mourning for the dead god may perhaps have been designed to prepare the body of the communicant for the reception of the blessed sacrament by purging it of all that could defile by contact the sacred elements. In the baptism the devotee, crowned with gold and wreathed with fillets, descended into a pit, the mouth of which was covered with a wooden grating. A bull, adorned with garlands of flowers, its forehead glittering with gold leaf, was then driven on the grating and there stabbed to death with a consecrated spear. Its hot reeking blood poured in torrents through the apertures and was received with devout eagerness by the worshipper on every part of his person and garments, till he emerged from the pit, drenched, dripping, and scarlet from head to foot, to receive the homage, nay the adoration, of his fellows as one who had been born again to eternal life and had washed away his sins in the blood of the bull.... At Rome the new birth and the remission of sins by the shedding of bull's blood appear to have been carried out above all at the sanctuary of the Phrygian goddess on the Vatican Hill, at or near the spot where the great basilica of St. Peter's now stands; for many inscriptions relating to the rites were found when the church was being enlarged in 1608 or 1609. From the Vatican as a centre this barbarous system of superstition seems to have spread to other parts of the Roman empire. Inscriptions found in Gaul and Germany prove that provincial sanctuaries modelled their ritual on that of the Vatican."

Mr. H. G. Wells writes in *Outline of History*: "Christianity almost from its commencement ceased to be purely prophetic

and creative. It entangled itself with archaic traditions of human sacrifice, with Mithraic blood-cleansing, with priestcraft as ancient as human society.... The Christians adoptedthe abundant use of candles in religious ceremonies, the legend of the adoration by the shepherds, and probably also those ideas and phrases, so distinctive of certain sects to this day, about being 'washed in the blood' of Christ, and of Christ being a blood sacrifice.... Jesus had called men and women to a giant undertaking, to the renunciation of self.... The line of least resistance for the flagging convert was to intellectualize himself away from this plain doctrine, this stark proposition, into complicated theories and ceremonies—that would leave his essential self alone. How much easier it is to sprinkle oneself with blood than to purge oneself from malice and competition; to eat bread and drink wine and pretend one had absorbed divinity, to give candles rather than the heart, to shave the head and retain the scheming privacy of the brain inside it! The world was full of such evasive philosophy and theological stuff in the opening centuries of the Christian era."

Some have claimed, as they did of Gibbon, that Mr. Wells was ridiculing Christianity, but in this they are mistaken. He admitted that the Prophets and Jesus proclaimed a most wonderful gospel, a thorough cleansing from all evil. What he here ridiculed was the pagan belief that a *literal* death or *literal* blood could cleanse any man or woman.

"THE PAGANISM IN OUR CHRISTIANITY"

THIS is the title of a work by Author Weigall (G. P. Putman's Sons, 1928), in which the author says: "In primitive days cannibalism had been very widely practised for the purpose of acquiring the virtues of the dead person by eating his flesh and drinking his blood. It was customary to eat the flesh of a sacrificial victim, either human or animal, and in the cases in which such victims were identified with the deity to whom they were offered, the flesh was eaten and the blood drunk in order to effect communion with the divinity. Actual cannibalism had not wholly died out in the civilized world in the First Century A. D., and rites which were a palpable substitution for it were practised on all sides, as in the case of the mysteries of Dionysos....and those of Apollo at Larissa....

Tertullian, writing about A. D. 200, says that human blood was still drunk in the worship of the Latiarian Jove."

In *Mosheim's Ecclesiastical History* we read: "No one will think it strange, that after the establishment of the doctrine of transubstantiation, the consecrated bread of the eucharist should have received divine honours. This having become an established custom, the various ceremonies by which that bread was honoured, followed of course. Hence those splendid caskets, in which God in the form of bread, might reside as in his house, and be carried from place to place: hence lamps, and other decorations, were added to these reputed domiciles of a present deity: hence this bread was carried in splendid processions along the streets to the sick.... This superstition reached its zenith, when the festival of the *body of Christ* as it was called, was instituted."

Can you imagine that the Almighty through the Prophets, Jesus or the Apostles ever commanded such pagan ceremonies? Can anyone read a word in the Bible of such rites? Even Luther—as D'Aubigne informs us in his *History of the Great Reformation*—said: "I reject reason, common sense, carnal arguments, and mathematical proofs.... Christ's body is in heaven, but I also believe that it is in the sacrament.... As soon as the words of consecration are pronounced over the bread, the body is there, however wicked be the priest who pronounces them."

They instituted "the festival of the body of Christ," and Luther would say again and again: "The body, the body," referring to the literal body of Jesus, but we find by turning to the Word of God that whenever the body of Christ is referred to in this sense, it means his body the church, as we shall prove.

WHAT IS THE FLESH OF JESUS?

WE have a question before us from an inquiring friend, who asks: "Will you please explain whose flesh Jesus was speaking of? his own flesh? or what does his flesh represent?"

The flesh of Jesus, of which we must partake to live forever, is one of the deep subjects of the Bible, because the false teachers accepted the pagan mystery and taught that Jesus referred to his literal flesh. If we had to eat the *literal flesh of Jesus* to gain salvation we should be lost, for we have

never seen a morsel of it. In the investigation of this subject we must remember a Bible rule by which we must be governed: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; *comparing spiritual things with spiritual.*"

Man's wisdom teaches that it is the literal flesh and blood, but God's wisdom teaches the very opposite. To ever understand this truth, we must learn that while the literal Christ, the glorious Man born of the Virgin Mary, is often spoken of, yet the truth of the living God, His word, is also called Christ. It is made very plain in I. Cor. 10:1—5: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud....and did all *eat the same spiritual meat*; and did all drink the same spiritual drink: for they drank of that *spiritual Rock* that followed them: and *that Rock was Christ.*" Of what meat and drink did Abraham, Isaac, and Daniel partake? A spiritual meat and drink. What was this spiritual meat called? It was called Christ. Was it the literal Christ? No. It is the same as Col. 1:27: "Which is Christ in you, the hope of glory." This spiritual Christ, the truth of God, can be in us, and we in him.

When the crowd followed Jesus, he said unto them: "VerilyI say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled. Labor not for the meat which perisheth, *but for that meat which endureth unto everlasting life*, which the Son of man shall give unto you."—St. John 6:26, 27. Can you not see that this meat which will give everlasting life is the spiritual meat, not the literal flesh of Jesus? If you will grasp the meaning of St. John 4:31—35, you will never again be bothered on this subject: "In the mean while his disciples prayed him, saying, Master, eat. But he said unto them, *I have meat to eat that ye know not of.* Therefore said the disciples one to another, Hath any man brought him ought to eat?" They were anxious about his physical needs, but Jesus wished to teach a deeper lesson, and he said unto them: "*My meat is to do the will of him that sent me, and to finish his work.*" What was the meat, the flesh which Jesus ate? It was to eat every word of God. Must we not eat the same flesh of which Jesus partook? As the Prophet proclaimed: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart."—Jer. 15:16.

If it said that we must eat or believe in the literal flesh and blood of Jesus, the false teachers would have something with which to prove their theory; but such an expression is not found in the Bible. It is the flesh and blood of the spiritual Christ, the truth called Christ, of which we must partake. In this sense truth is personified, as in Proverbs 8, and called Christ, "I," "he," "me," etc.

"THE FOOL FOLDETH HIS HANDS AND EATETH HIS OWN FLESH"

WHO is this fool? Not one deficient in intellect, but the one spoken of in Prov. 28:26: "He that trusteth in his own heart is a fool." What is this fool eating? His own flesh, his own thoughts. If you should read Eccl. 4:5, you would not for a moment imagine that this man was eating any part of his literal flesh. Why can you not as readily grasp the truth that to eat the flesh of the spiritual Christ is to eat (partake of, digest, and assimilate so that it becomes a part of our being) the truth, the words of eternal life?

In Matt. 7:6 Jesus said: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest theyturn again and rend you." Was Jesus speaking of literal pearls or literal swine? No. He was commanding them not to cast the pearls of truth before those who will revile.

We will now couple the words of Jesus with those of the Prophet in Isa. 65:2, 4: "I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, *after their own thoughts....* which eat swine's flesh." How plain! when they are feeding on their own thoughts they are said to be eating swine's flesh—they are eating the false doctrines which the swine (the false teachers) hand out.

We read in Ps. 107:17—20: "Fools because of their transgressions....are afflicted. Their soul abhorreth all manner of meat." In this condition they abhor the spiritual meat of which Jesus partook. At last they see the error of their way and "they cry unto the Lord in their trouble, and he saveth them out of all their distresses." What means does God use to save them? "*He sent his word, and healed them, and delivered them from their destructions.*" It is the word of God, believed and obeyed, that will heal all our spiritual maladies; and not the literal flesh and blood of Jesus. When we, as com-

manded, compare "*spiritual with spiritual*," we learn how truly wonderful are the thoughts of God.

THE HOLY FLESH, THE FLESH OF THE SPIRITUAL CHRIST

IF Augustine, Ambrose, Luther, and others, had turned to the Hebrew Lexicon and read some of the definitions of the Hebrew word "*basar*," translated "flesh" in Jer. 11:15, they could have seen the light and would never have accepted the pagan doctrine. In Jer. 11:7, 8, 14, 15, we read: "I earnestly protested unto your fathers....even unto this day....saying, Obey my voice. Yet they obeyed not....but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant.... Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear them.... What hath my beloved to do in mine house, seeing she hath wrought lewdness with many, and the holy flesh is passed from thee? when thou doest evil, then thou rejoicest." What had passed from them? what had they forsaken as they rejoiced in doing evil? *The "HOLY FLESH," the truth.*

We will now give some of the definitions of "holy flesh." In the Hebrew Lexicon we read: "To be joyful, cheerful, especially in receiving glad tidings....to gladden with glad tidings....to bear glad tidings, to announce glad tidings to any one....announcing victory to a great host....a messenger of good news, especially of peace." As an example of its use in this spiritual sense, the lexicon gives Isa. 40:9 and 52:7. They read as follows: "O Zion, that bringest good tidings.... say unto the cities of Judah, Behold your God!.... How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace....that publisheth salvation; that saith unto Zion, Thy God reigneth."

"*Basar*," "holy flesh," means, as in Jer. 11, that we must obey the command to put away all evil; and it also includes the glad tidings of the Kingdom of God. In fact the holy flesh which we must eat to live is the gospel, the doctrine and practice, and the glorious reward to be given at the second coming of Christ: that He will come and by conquering the forces of evil establish peace in all the world.

His coming will not be a failure, as was the noted Con-

ference which has just adjourned in London. As one editor remarked: "The World Economic Conference vanishes from the scene 'unwept, unhonored, and unsung.'"

What a wonderful definition of "holy flesh"—"*Announcing victory to a great host*"! What a victory that will be when every knee shall bend to the coming King and every tongue sing to his praise! Jesus understood the meaning of "holy flesh" in the original, and that is the sense in which he commanded us to eat this holy flesh.

The Jews said to Jesus: "Our fathers did eat manna in the desert." And Jesus answered: "Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven." What is the true bread from heaven? It is, as Jesus said in Matt. 4:4, "*every word that proceedeth out of the mouth of God.*" The Jews were as carnal as are many at the present day, for it says: "The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?" (St. John 6:52) and in verse 57 Jesus answered them: "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." Did Jesus live by eating the literal flesh and drinking the blood of the Father? You would answer most emphatically no. It would be no more foolish and absurd than to claim that we must partake of the literal flesh and blood of Jesus. Jesus gained eternal life by eating every word which the Father gave, and we can gain the everlasting life by eating every word of Jesus, the holy flesh. It is as Jesus affirmed in St. John 15:7: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

The key to St. John 6 is found in verse 63, where Jesus said unto them: "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." They had asked how he could give his literal flesh for them to eat, and the answer of Jesus was, "*the flesh profiteth nothing.*" Can you blame us, then, when we say that the literal flesh and blood of Jesus does not profit any man or woman? Are we not speaking as our Master did? Seeing that Jesus testified that the literal flesh does not profit, he could not have meant his literal flesh when he commanded them to eat his flesh, but, as we have proved, he meant that we must eat the holy flesh, the words of eternal life.

"From that time many of his disciples went back, and walked no more with him." They were like many people today; it was too much to think of eating every word of Jesus. "Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? *thou hast the words of eternal life.*"—St. John 6:66—68. Peter grasped the truth. What did Jesus have to give them? "*The words of eternal life.*" And the words of eternal life, the holy flesh, are the spiritual meat and drink, the spiritual Christ, which we must eat to live forever—the "I," the "me." Truth is personified and called "she," "me," "he," etc. As we read in Prov. 8: "Doth not wisdom cry?... Unto you, O men, I call.... Hear; for I will speak of excellent things.... Receive my instruction, and not silver.... Blessed is the man that heareth me, watching daily at my gates," etc. This is the "I" and "me," the bread of life which came down from heaven.

TRY THE SPIRITS WHETHER THEY ARE OF GOD

WHEN we turn to I. John 4:1, we hear the same Apostle who testified that Jesus said we must eat his flesh to live forever also say: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.... Hereby know we the spirit of truth, and the spirit of error."

In investigating this subject we must not forget the lesson which we learned in I. Cor. 10:1, 3, 4, that long before Jesus was born our fathers ate the same spiritual meat and the same spiritual drink and that was called Christ, thus to oppose any principle of truth makes us an antichrist; that is, against the truth. Jesus always exalted the word of God above all else. He testified: "He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.... Now ye are clean through the word which I have spoken unto you."—St. John 14:24; 15:3.

The Word, which came from God, is the converting power (Ps. 19:7) and it is the cleansing power. No wonder St. Paul

testified that it is the power of God unto salvation (Rom. 1:16), and all who oppose it are antichrist—against the truth. It is plainly qualified in I. John 4:6: "Hereby know we the spirit of truth, and the spirit of error." To consent to every word of God is to be governed by the spirit of truth; to deny any principle or commandment is to be in error. To confess that Jesus Christ came in the flesh is to confess this holy flesh, the words of the living God. We must believe and teach that every word of God must be believed and obeyed. No wonder the Apostle said many false prophets have gone out into the world. These false teachers proclaim that Jesus did the work for us and that it is not necessary to read, understand, and keep the sayings of God.

It is made even plainer in St. John's Second Epistle, where we read in verse 4: "I rejoiced greatly that I found of thy children walking in truth." They did not simply receive the truth, but they walked in it—they were doers of the word; they ate the holy flesh, the words of God. We then read: "And this is love, that we walk after his commandments." What is Bible love? THAT WE WALK AFTER HIS COMMANDMENTS. This is in harmony with I. John 5:3 and Rom. 13:10: "This is the love of God, that we keep his commandments....love is the fulfilling of the law." To teach that even murderers, who have never learned nor kept the commandments of God, with their hands dyed in the blood of their helpless victims, can, as they step into the electric chair, cry, "Lord, have mercy," and the pearly gates will open wide to let them in, is false doctrine.

No wonder we read in verse 7: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." To teach that salvation can be obtained apart from keeping the commandments of God is antichrist or against Christ, for Christ taught that to gain eternal life every man must eat this meat, this flesh; and this meat is to do the will of God. For did he not say, "*My meat is to do the will of him that sent me, and to finish his work*"?

The 9th, 10th, and 11th verses of II. John make the subject still plainer: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he

that biddeth him God speed is partaker of his evil deeds." This plainly reveals what the holy flesh of Jesus is; it is the true doctrine of Christ which they deny. Those who do not receive the doctrine of Christ are antichrist. If they are not willing to receive this doctrine—eat this holy flesh, this meat of God—do not receive them into the church, the house of the living God (Heb. 3:6; I. Tim. 3:15).

This is why the early Christians were so exclusive. They would not fellowship any who would not accept the doctrine of Christ. How different the early Christians were from those who claim to be Christians now! Forty years ago at the World's Columbian Exposition in Chicago was held a Parliament Of Religions, where, as was stated: "Baptists and Buddhists, Catholics and Confucians, Parsees and Presbyterians, Methodists and Moslems," etc., met, and Cardinal Gibbons led the motley throng in prayer. Read the history of that Congress and see if it in any manner resembled the conduct or attitude of the early Christians.

In *The Literary Digest* of July 8, 1933, we read: "When the head of the Orthodox Hindus makes his scheduled address in Chicago this summer he will have before him probably the greatest parliament of religions ever held.... He will speak to the Fellowship of Faiths, in which 102 creeds, religions and faiths will be represented. Here will gather through the summer Christian and Jew, Catholic and Protestant, Moslem and Buddhist, Brahman and Humanist, Sikh and Jain."

The writer made one mistake, for there will be no Christians there, for they could not be there unless they were allowed to testify that there is but one God and one faith (Eph. 4:5) which comes by hearing the Word of God (Rom. 10:17), as did the early Christians. If Paul should rise from the dead and gaze upon that worldly throng, would he not realize that what he foretold in II. Tim. 4:3, 4 had come to pass?—they had been turned from the truth to fables.

WHAT DO THE BREAD AND WINE SYMBOLIZE?

WE have already proved from both history and the Bible that when Christ spoke of the flesh and blood of which we must partake, he had no reference to literal flesh and blood, but to the words of eternal life. We have also proved that the apostate church offered the pagans the literal blood of Christ

in place of the blood of the Mithraic cult—and the pagans accepted it and came rushing into the apostate fold.

Revelation 7:14 is a good scripture to prove that when we read the word "blood" in the New Testament it has no reference to *literal* blood. It reads that the great number to be taken out during the Millennium have "washed their robes, and made them white in the blood of the Lamb." Is it a literal robe which they wash? You would say no, in a moment. You would understand that the robe refers to the same garment as in Jude 1:23, where we are commanded to hate the *garment spotted by the flesh*. Every time we transgress the law of God our garment has a spot on it and we must wash and become clean. If you should wash a literal robe in literal blood it would come forth red, not white; but we can wash our spiritual robes in spiritual blood, in the water of life, and they will come forth white. If it meant literal blood, it would also mean a literal robe, but it is neither a literal robe nor literal blood. The water and blood are used in metonymy (a figure of speech in which one word is used for another) for the Word and the living out of the Word. The Word is called blood because in the literal the life is in the literal blood, as we read in Lev. 17:11, "For the life of the flesh is in the blood," so in the spiritual, eternal life comes by living out the Word.

When speaking of the emblems in I. Cor. 10:16, St. Paul says: "The cup of blessing which we bless, is it not the communion of the blood [or word] of Christ? The bread which we break, is it not the communion of the body of Christ?" What body of Christ? Does it have the least reference to his literal body? No. Let St. Paul tell us who constitute the spiritual body of Christ: "For as the body is one, and hath many members, and all the members of that one body, being many are one body: *so also is Christ....For the body is not one member, but many.... Now ye are the body of Christ, and members in particular.... Which he wrought in Christ, when he raised him from the dead....and gave him to be the head over all things to the church, which is his body*" (I. Cor. 12: 12, 14, 27; Eph. 1:20, 22, 23).

Are not these words plain? The church—the faithful—constitutes the body of Christ, and all the members must be of one mind, all speaking the same things, as commanded in I. Cor. 1:10—all feeding on the same holy flesh. And when we partake of the bread and juice of the grape, which represent

the word and the living out of the word, we simply renew our covenant that we will accept every word of God and live it out in our daily life. As Paul said: "We, being many, are one bread, and one body: for we are all partakers of that one bread." In place of partaking of the literal body of Jesus in reality or in symbol we must partake of the unleavened bread of sincerity and truth. How thankful we should be to be redeemed from the superstition which has disgraced the name of religion through the centuries!

HOW SHALL I COME BEFORE THE LORD?

How shall I come before the Lord,
And bow before my King?
What shall I offer to my God,
What sacrifices bring?
How can I come to Thee?

Will God be pleased with beasts now slain?
Will streams of oil e'er win?
Or human sacrifices gain
Forgiveness for my sin?
Shall this my off'ring be?

Nay; He hath showed to thee, O man,
The good and righteous way;
To justice do, to mercy love,
And humbly Him obey:
This will I bring to Thee.

Keep, now, His chosen sacrifice!
From ev'ry sin depart;
Put evil from before thine eyes;
Bring Him a perfect heart:
This shall my off'ring be.

QUESTIONS, OBJECTIONS AND ANSWERS

WHAT IS THE FATHER'S NAME?

A FRIEND in Canada writes: "In Revelation 20:4 it says the faithful who will live and reign with Christ a thousand years are those who will not worship the beast, neither his image, neither will receive his mark in their foreheads, or in their hands; now I would like to know what this mark is?"

In the original Greek, the definitions of the word "mark" are: "*Any mark engraven or imprinted....an inscription.... stamped money, coin,....metaphorically like tupos, the mark or token impressed on a person or thing, by which it is known from others, a distinctive mark, characteristic, character, of a particular language....the peculiar nature or character of a thing or person....also of impressions on the senses.... generally, the form, character, of a person or thing.*"

It is generally the character of a person. A person governed by God's thoughts, by the Word, is very different from a man governed by the flesh, by the fables and traditions of men.

The faithful of the six thousand years who shall live and reign with Christ are said to have the Father's name written in their foreheads, as we read in Rev. 14:1: "And I looked, and, lo, a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads."

What is the Father's name? We can read the answer in Rev. 19:13: "*And his name is called The Word of God.*" The faithful have the word of God, the glorious truth, written in their minds. They have heeded the words of Jesus recorded in Rev. 1:3: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." That is the mark by which they will be known, because they have the Father's name, the truth proclaimed by the Prophets, Jesus, and the Apostles, written in their minds.

We read in Isa. 54:13: "And all thy children shall be taught of the Lord; and great shall be the peace of thy children," and Jesus, quoting the same testimony, says: "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father,

cometh unto me.”—St. John 6:45. What is written in the Prophets? That “THEY SHALL BE ALL TAUGHT OF GOD.”

How few people study the Bible to find out what it really teaches! As one man said: “About all the use we have for the Bible, is to keep a record of the births, marriages and deaths.” There was once an article in *The Christian Century*, Chicago, which reveals how little is learned in some Sunday-schools. A gentleman wrote under the title of “Pastor Incognitus,”

“I AM THE PASTOR of a church which is reported as having a successful Sunday-school. We are organized departmentally with graded lessons, modern records, and separate rooms for most of the classes. We have a regular, well attended meeting of the religious education council which consists of the teachers and officers of the school.... The scholars are regular and remain with us longer than in many schools....

“I have a splendid class of young people—high school boys and girls.... Almost all of them have been members of some such school since early childhood. Only one has attended a few years as six. Recently we took a lesson period for a quiz on simple facts about the Bible. They answered the best they could.... At the next meeting of the council we tried the same quiz. Here are the questions read to them and answered in writing:

- “1. How many books are there in the Bible?
- “2. What are the two great divisions of the Bible?
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- “4. Is the book of Psalms in the Old Testament or New Testament?
- “5. Are the books Matthew, Mark, Luke and John in the Old Testament or New Testament?
- “6. Who wrote the ten commandments?
- “7. Was David a prophet or king?
- “8. In what country did David live?
- “9. Who was considered the wisest man in the Bible?
- “10. In what town was Jesus born?
- “11. In what town did Jesus live as a boy?
- “12. To what great city did Jesus go at the age of twelve?
- “13. How many apostles did Jesus have?
- “14. What did Judas do?
- “15. Was Paul one of the original twelve apostles?
- “16. What government was in power at the time of Jesus?
- “17. Where is Palestine?

"In the utmost humility I give the result of the quiz. In the case of the pupils: Not one question was answered correctly by all.... Several answered number 1 with 'I don't know.' They were the only ones correct on that.... The result from the council was even more appalling. Three questions only (7, 13 and 14) were answered correctly by all....only one 100 per cent. Only that one answered number 1."

The results as given by the pastor are truly amazing, when we consider that the pupils were *high school boys and girls*; but again, when we read that among the teachers and officers of the school the results were even more appalling, we need not be surprised at the ignorance of the pupils in these simple Bible facts. The fault was certainly with the teachers.

"As is the teacher so is the school," is an old maxim which seems to be verified in this case, except that the pupils made a better showing than the teachers. It truly shows how small is the place the Bible really occupies in the Sunday-schools and homes of today.

A class of eight pupils in the Megiddo school, ranging in age from 8 to 14 years, was given this list of questions as a part of the closing exercises of the school. The results by comparison were very gratifying. Four children answered every question correctly. Two answered all but one correctly. The youngest child, who is barely past his eighth birthday, missed only the 16th question. The second youngest boy missed four.

In another instance, the report of what parents were doing is still more appalling. The secretary of a State Home Mission of a religious denomination was asked to address a certain Sunday-school in his district, and after the lesson had been taught, he arose to address the children, of whom there were one hundred and twelve. He asked the class:

"How many of you saw your father and mother pray this morning before you came to Sunday-school; will you raise your hands?"

Not one child of the one hundred and twelve raised a hand. He then asked another question:

"How many of you saw your father or mother read the Bible before you came to Sunday-school this morning; will you raise your hands?"

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"How many of you saw your father or mother read the Bible before you came to Sunday-school this morning; will you raise your hands?"

Not one child of the one hundred and twelve raised a hand. Still another question was put to the school:

"How many of you have ever seen your father read the Bible and pray; will you raise your hands?"

Not a single hand went up. The interrogator, by this time sorely depressed, thought of one more question and asked:

"How many of you ever saw your mother pray and read the Bible?"

Seventeen hands were raised in answer to this question—only seventeen out of the one hundred and twelve children had ever seen their mother pray and read the Bible! In despair the mission secretary sought a solution of the difficulty.

We could have referred him to II. Tim. 3:1, 2, 4: "This know also, that in the last days perilous times shall come. For men shall be....lovers of pleasures more than lovers of God." If the gentleman had asked the children: "How many of you have ever known your father and mother to attend the 'movies'?" or, "how many of you have gone to the picture shows with your father and mother, or alone?" he might have discovered by the raised hands the solution of the deplorable situation. How far short such parents have fallen in the keeping of the command to "bring up your children in the nurture and admonition of the Lord"! For God says: "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deut. 6:6, 7.

St. Paul, writing to Timothy, said: "*From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation.*" What will make us wise unto salvation? Knowledge of and obedience to the Holy Scriptures.

WHAT IS THE MARK OF THE BEAST?

It says in Revelation 20:4 that those who reign with Jesus do not have the mark of the beast. Of whom is the beast composed and what is his mark or character? In Daniel 7, the Prophet represents the four universal kingdoms, Babylon, Media-Persia, Greece, and Rome by four beasts. The fourth beast represented the fourth kingdom—Rome. Out of this dominion should arise a power which would wear out the

saints and change God's time and laws (Dan. 7:25; 8:12). We read of this same beast in Revelation 17—a beast with seven heads and ten horns. This power, we are told, would make all nations drunk on her false, pagan doctrines.

In this figurative illustration a woman is represented sitting upon the beast—upon the forehead of the woman is written: "Mystery, Babylon," etc. Babylon means "confusion"; all the false doctrines are written on the forehead of this woman who has made all nations drunk. She does not have the Word of God written in her mind. In the ninth verse of this chapter we are told: "*Here is the mind that hath wisdom. The seven heads are seven mountains on which the woman sitteth,*" and in verse 18 that "the woman which thou sawest is that great city, which reigneth over the kings of the earth."

All accounts agree that Rome, the capital of the Western division, is built on seven hills; and a writer in the *Encyclopædia Britannica*, speaking of Constantinople, the capital of the Eastern division of the Roman empire, says: "Constantine aimed at building his new capital, after the old, on seven hills; his wish was fulfilled—not at first however, but a century after its dedication,—and he wished it to be in name, as in foundation, a counterpart of the ancient city."

Speaking of this city, Gibbon also says: "We are at present qualified to view the advantageous position of Constantinople; which appears to have been formed by nature for the centre and capital of a great monarchy.... The Imperial city commanded, from her seven hills, the opposite shores of Europe and Asia." From these two cities, built on seven hills, have emanated the false doctrines which have led all nations astray.

To believe any false doctrine is to have the mark of the beast. Those who have the mark of the beast have the false doctrines written in their minds in place of the Word of God. The pagans believed in a place of eternal torment where the dead were to be tormented eternally, and when the church apostatized—turned from the truth to fables (II. Tim. 4:3, 4)—she accepted the pagan doctrine. All who believe such a cruel, fearful doctrine, have the mark of the beast.

The only devils revealed in the Bible are wicked men and women; and if we believe, as do the Seventh Day Adventists and the followers of Mr. Russell, and many others, that an all-wise God, with all power, created a literal devil to tempt

us through life and lead to destruction more than He could save, we certainly have the mark of the beast.

If we believe that we can be saved apart from keeping the commandments of God, we have the mark of the beast. Jesus taught: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.... Therefore whosoever heareth these sayings of mine, and doeth them.... Blessed are they that do his commandments," and so on.

The Apostles Paul, Peter, James, and John confirm the words of Jesus, and command: "Work out your own salvation with fear and trembling."—Phil. 2:12. "For not the hearers of the law are just before God, but the doers of the law shall be justified."—Rom. 2:13. "Seeing ye have purified your souls in obeying the truth....as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation."—I. Pet. 1:22, 14, 15. "But wilt thou know, O vain man, that faith without works is dead?.... Ye see then how that by works a man is justified, and not by faith only."—James 2:20, 24. "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.... He that saith he abideth in him ought himself also so to walk, even as he walked.... For this is the love of God, that we keep his commandments; and his commandments are not grievous."—I. John 2:3, 4, 6; 5:3.

The mark of the beast is said to be in the forehead or in the hands. If we really believe the false doctrines, the mark is in our forehead; but if we simply assent because others believe them, and it is policy to do so, the mark is said to be in our hand; but in whatever way we have the mark of the beast it will shut us out of the Kingdom of God. The only way to obliterate the mark of the beast is to forsake the fables and write the Word of God in our minds.

We have lately received as many as fourteen or fifteen letters asking us if the NRA is not the mark of the beast. A letter from a lady in Tulsa, Okla., is a sample of what the writers are afraid of: "I have a question that is worrying me so much. I do not know what to do about the NRA. Is it the fulfillment of Revelation 13:16, 17? Some say that it

is and if we sign it we will be taking the mark of the beast, and will be lost, for Christ will not accept us as his people if we have the mark of the beast. Please advise me what to do. I am sure you know the Bible so well that you will know what is best to do."

We can assure our interested friends that they need not fear; that the NRA is not the mark of the beast and not a fulfillment of Revelation 13:16, 17. We can indeed rejoice that that testimony met its fulfillment in past ages and that we live in a country where all men and women are free to believe as they choose.

In Revelation 13 we read of the same beast or power of whom Daniel spoke, also the same as the beast of Revelation 17. The Apostle John had a vision in which he saw a beast with seven heads and ten horns rise out of the sea (sea of nations—Rev. 17:15). This beast represented Pagan Rome. When the pagan temples were demolished and the statues of the pagan gods, Saturn, Jupiter, Mithra, and others, destroyed, the beast was said to have been "wounded to death." And then we read, *"and his deadly wound was healed: and all the world wondered after the beast."*

What healed the deadly wound? When the church apostatized, as in the time of the once pagan emperor Constantine, she accepted the same pagan doctrines which the pagans had believed, and as the historian said, she stepped into the Roman State, and by this means the pagan power still lived—the deadly wound was healed.

We also read that this same power made war with the saints and overcame them. In verse 11 we have a description of this State—after Rome was divided into its Western and Eastern divisions. It is then represented as having two horns (papal and Mohammedan) like a lamb, though they still speak as a dragon—still proclaim the pagan doctrines. Though the gifts of the Holy Spirit had ceased with the Apostles, A. D. 70, they still claimed to have that power, thus fulfilling the words of Jesus as recorded in Matt. 24:24: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." When St. Paul speaks of the same power, he says that they shall perform great *"signs and lying wonders"* (II. Thess. 2:9).

Of this power we also read in verses 16, 17, of Revelation

13, "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." We have proved that to receive the mark of the beast is to believe or to acknowledge the false doctrines. This was fulfilled when this power had succeeded in making all nations drunk on the pagan doctrines. You have only to read Mosheim's *Ecclesiastical History*, Gibbon's *Roman Empire*, or Wells's *Outline of History* to learn that this was fulfilled in the dark, medieval age.

Mr. Wells says: "It is necessary that we should recall the reader's attention to the profound differences between this fully developed Christianity of Nicæa and the teaching of Jesus of Nazareth.... What is clearly apparent is that the teaching of Jesus of Nazareth was a *prophetic teaching* of the new type that began with the Hebrew prophets. It was not priestly, it had no consecrated temple and no altar. It had no rites and ceremonies. Its sacrifice was 'a broken and a contrite heart.' Its only organization was an organization of preachers, and its chief function was the sermon. But the fully fledged Christianity of the fourth century....was mainly a *priestly religion* of a type already familiar to the world for thousands of years. The centre of its elaborate ritual was an altar, and the essential act of worship the sacrifice, by a consecrated priest, of the mass....

"A very important thing for us to note is the role played by the Emperor in the fixation of Christianity. Not only was the council of Nicæa assembled by Constantine the Great, but all the great councils....were called together by the imperial power. And it is very manifest that in much of the history of Christianity at this time the spirit of Constantine the Great is as evident as, or more evident than, the spirit of Jesus. He was, we have said, a pure autocrat....and he worked without any councillors, any public opinion, or any sense of the need of such aids and checks. The idea of stamping out all controversy and division, stamping out all thought, by imposing one dogmatic creed upon all believers, is an altogether autocratic idea....

"The history of the Church under his influence becomes now therefore a history of the violent struggles that were bound to follow upon his sudden and rough summons to una-

nimity. From him the Church acquired the disposition to be authoritative and unquestioned, to develop a centralized organization and run parallel to the empire."

After speaking of certain events during the fifth century, Mr. Wells also says: "Such was the political condition of the world in which the idea of Christendom developed. The daily life of that time was going on at a very low level indeed physically, intellectually, and morally. It is frequently said that Europe in the sixth and seventh centuries relapsed into barbarism, but that does not express the reality of the case.... It is not perhaps true to say that the world became miserable in these 'dark ages' to which we have now come; much nearer the truth is it to say that the violent and vulgar fraud of Roman imperialism....collapsed into a sea of misery that was already there." This proves how the church apostatized. Its leaders "*stamped out all thought*," as Mr. Wells so aptly says, "*by imposing one dogmatic creed upon all believers*."

In Revelation 13:17 we are told that under this despotic power no one was allowed to "buy or sell." They were always allowed to buy or sell literal things, but this testimony has no reference to such buying or selling. We read in Isa. 55:1—7: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." The next verse explains the nature of the buying: "Incline your ear, and come unto me: hear, and your soul shall live." The Lord has a spiritual storehouse—the Bible—to which we can go and buy the truth without money and without price. The only way in which we can do this buying is explained in verses 7 and 8: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." To buy this truth, to have God's thoughts written in our minds, we must forsake the fables and traditions of men, and believe only what God has caused to be revealed.

How did the church forbid people to buy or sell unless they

had the mark of the beast? As the historian stated, they fashioned dogmatic creeds and catechisms and forced men and women—under torture and many times under pain of death—to subscribe to them. If any man felt impelled to proclaim what he believed to be truth, he had to do so according to the creed or discipline of his church, and many were cruelly tortured and many put to death because they dared to declare anything in opposition to the man-made creeds.

Think of John Wycliffe, born in 1320! From a history of his life he seems to have been a very intelligent, earnest man for that age, and very anxious to reform abuses of the church. He also translated the Bible. Speaking of him, a writer in the *Encyclopædia Britannica* says: "Wycliffe's translation of the Bible, and still more his numerous English sermons and tracts, establish his now undisputed position as the founder of English prose writing."

One accusation especially brought against him was that he did not believe in the doctrine of transubstantiation—that the bread and wine were changed into the body and blood of Christ. Who, governed by reason or the Bible, could believe such a doctrine? He was apprehended again and again, but powerful friends kept him from being put to death. He died in 1384, but the feeling of the church was so strong against him that in May, 1415, "his remains were ordered to be dug up and burned."

John Huss, born in 1369, and burnt at the stake 46 years later, in 1415, was an earnest follower of Wycliffe and an educated man. The main charges brought against him were, that he did not believe that the bread and wine were changed into the body and blood of Christ, and that he claimed "that Christ, not Peter, is the head of the church to whom ultimate appeal must be made," and yet he was burned, and his ashes thrown into the Rhine. We have in another article written about Michael Servetus whom Calvin succeeded in condemning, and he, too, was burnt in 1553.

This is how both Catholics and Protestants fulfilled Revelation 13:16, 17, in those Dark Ages. The discovery of America at last brought freedom of religious thought, for which we should indeed be thankful.

The NRA has nothing to do in regard to religion, but is simply an effort by the Government to remedy the desperate economic condition of the country.

THE UNITY OF THE SCRIPTURES

IN *A New Standard Bible Dictionary* (Funk & Wagnalls Company) we read of the unity of the Scriptures: "The Old Testament is, first and last, *religious* literature. It is religion that has preserved the literature; and to fail to take account of the religion that created and lives in it, or to forget that a religious literature demands a religious approach, is to commit even a scientific blunder of the first magnitude. The Old Testament is a real unity: the variety dealt with in *The Literary Approach* is held together by the idea of God. 'In the beginning God,' and all the way through to the end. Every book of it is a testimony to its writer's grasp of God and faith in Him. The historians reveal Him as the Controller of history, through even the mysterious places of which His purpose runs: prophets plead with their fellows to return to Him in whose name they speak and to whose service they are called, interpreting His will for them as a demand for a deeper purity, justice and compassion in their relations with one another. The psalmists pour out their passionate hearts before Him. Always He is there, a Presence as real and almost as palpable as that of the men who speak for Him or to Him. Their peculiar intimacy with God is seen in its intensest form in the three prophets who have described the strange experience in which their call to service came (Isa. 6, Jer. 1, Ezek. 1), but to all the writers—we may well believe—God, although apprehended less vividly, was the great Reality.

"It is always a religious purpose that inspires their writing. They never write for effect, or merely to convey information: they write to justify the ways or expound the will of God to man, to express their own faith and to inspire others with a faith like their own. This purpose, which is implicit throughout all the historical narrative, is sometimes powerfully and elaborately suggested, if not directly expressed—notably in Jg. 2:11—23, before the historian launches on the story of the early struggles in Palestine, and in II. Kings 17:7—23, when he has just brought to its melancholy conclusion the story of the fall of the northern kingdom. Although couched in the form of narrative, these passages have all the ring of a sermon. They look like a quiet exposition of the ways of God with Israel; they are in reality a passionate exhortation to the

readers to remember the God whose inexorable laws control history and to avoid the sins of the fathers.

"Less immediately obvious but equally certain is the religious purpose underlying the glorious descriptions of the omnipotent majesty and wisdom of God revealed in the wonder of His universe, such, e.g., as we find in Isa. 40, or in Job 38. They are not *mere* descriptions, they are instinct with a religious purpose: they are designed....to comfort a despondent and disconsolate people by reminding them of the infinite power of the God who they think has forsaken or forgotten them.... It is this passionate conviction of God and His purpose, this persuasion of His presence in the individual life and in history, this delight in His law and His love, that binds the multifarious books of the Old Testament into so singularly impressive a unity. Without some real affinity of spirit with those ancient men of God it is impossible to enter into the innermost heart of that wonderful literature, for at the heart of it is God."

Could words be found to express more fittingly the glory of the one true God and the devoted, unselfish interest of the writers to whom had been committed the "oracles of God" (I. Pet. 4:11; II. Pet. 1:21)? Can you by searching through all the libraries of the world find a volume composed by even half as many writers as penned the thoughts of the Old Testament of which such words can be truly spoken? The writer fittingly called it "*wonderful literature*."

As another writer once wrote of the Bible: "Composed of many books, it is yet one complete consistent volume; written by men in every station of life—from the king to the shepherd—and scattered over many centuries in its composition, it is characterized by a unity of spirit and uniformity of teaching which distinguish it from any other similar....production, and, among books, make it a marvel. It is truly a wonderful book, in whatever light we view it—the product of many centuries—the offspring of many minds—without parallel among the countless volumes of the library. There is no other instance of forty authors, living in different ages, combining without possible concert or collusion, to produce a book which in all its parts is pervaded by one spirit, one doctrine, one design, and by an air of sublime authority which is its peculiar characteristic. The Book is a literary miracle. It is impossible to account for its existence upon ordinary

principles. To suppose it a merely human production is to undertake the impossible task of accounting....for the unanimity of forty writers, living at different times....all characterized by a superhuman grandeur of style, loftiness of principle and purity of doctrine."

We know from an earnest study of its pages that this most wonderful Book deserves the words of praise expressed by these writers, and that is why we have been moved to defend it from the attacks of its enemies, of whom there are many. For centuries the Bible, the only foundation for true Christianity, has been assailed by the unbeliever. Too often its champions lacked knowledge to defend it intelligently, to harmonize it with itself and with true science; but today it is cruelly misrepresented, ridiculed and discredited in the house of its professed friends. What will be the future of Christianity when its teachers seek to undermine faith in the Scriptures by joining hands with the infidel and atheist instead of fearlessly answering their accusations with evidence? We believe in criticism; but we say, criticise the false doctrines which have been handed out as coming from the Bible and prove that the Prophets, Jesus, and the Apostles never taught such fables, and that what they did teach is one grand unity. As we often remark—cast the false doctrines aside, but hold to the Bible and prove that it is the pure gold, not contaminated by folklore, pagan myths or contradictions.

We should take nothing for granted in so serious a matter as religion. If the Bible is untrustworthy, let us by all means abandon it. Has infidelity or atheism anything better to offer? Let mankind think well before abandoning the life-boat to attempt to swim alone in the troubled waters and treacherous currents of human thought, standards, and passions.

The American Association for the Advancement of Atheism should feel quite gratified as it sees the result of two or three generations of religious decline and disregard for the Bible in the form of a devastating wave of unrestrained immorality, and a crime record which far outranks that of any other nation. As ex-President Hoover once said: "The time has come to realize that we are confronted with a national necessity of the first degree; that we are not suffering from an ephemeral crime wave, but from a subsidence of our foundations.... More than 9,000 human beings are lawlessly killed in the United States each year. Little more than half as many

arrests follow. Less than one-sixth of these slayers are convicted, and but a scandalously small percentage are adequately punished. Twenty times as many people in proportion to population are lawlessly killed in the United States as in Great Britain. In many of our great cities murder can apparently be committed with impunity. At least fifty times as many robberies in proportion to population are committed in the United States as in the United Kingdom, and three times as many burglaries. No part of the country, rural or urban, is immune. Life and property are relatively more unsafe than in any other civilized country in the world."

What an indictment of the richest and most favored country of the world! and it came from a man not given to making speeches without due consideration and thought. Could any one truthfully say that there has been any improvement since these words were spoken?

ARE THERE CONTRADICTIONS IN THE BIBLE?

IF men who pretend to be teachers of the Bible would only study half as diligently to show the *harmony of the Scriptures* as they do to find contradictions where there are none, what a different influence they would have on the young! The writer in *A New Standard Bible Dictionary* who gave such a true and glowing account of what the Bible really is, contradicted his own words by his unjust criticism. He said in part: "Criticism is inevitable. The problems with which it deals are created by the facts, such facts, e.g., as discrepancies and contradictions.... Isaiah announces that Jerusalem will be divinely protected (37:35), Micah that it will be destroyed (3:12)."

In Isaiah 37, to which the writer referred, we learn that Hezekiah, the king of Judah, received word that the king of Assyria was coming against him in battle, and the king of Assyria sent messengers to Hezekiah, king of Judah, saying, "Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?.... And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the Lord, and spread it before the Lord.

And Hezekiah prayed unto the Lord, saying, O Lord of hosts, God of Israel.... Incline thine ear, O Lord, and hear.... Now, therefore, O Lord our God, save us from his hand."

In answer to the prayer of Hezekiah, Isaiah said to him: "Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there.... By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city to save it for mine own sake, and for my servant David's sake" (Isa. 37:10, 33—35). The city of Jerusalem was saved at this time, as plainly recorded.

We will turn to Micah 3:12, which the writer claims contradicts Isaiah's statements. We will find that Micah was speaking of a different age, when Jerusalem would be a desolation through the centuries of time. In verses 6, 7, 11, 12, he foretells the dark night of the apostasy, when mankind would be turned from the truth to fables in the darkness of the medieval age, and says: "Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.... The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us?.... Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps."

This desolation of Jerusalem has lasted through the centuries, and has no reference to the time Jerusalem was delivered from the hands of the king of Assyria. The Prophet Micah spoke of the same desolation *as did Jesus* in Luke 21:20, 24 and Matt. 23:37—39: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.... And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.... O Jerusalem,.... thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

When was Jerusalem conquered? When the Romans took the city in A. D. 70, destroyed the temple and carried the Jews captive. Jerusalem is subject to the Gentiles today, and will be until Christ comes the "second time" to conquer the forces of evil and make it the metropolis of the earth (Matt. 5:35). There is not even a seeming contradiction between the words of Isaiah and those of Micah; but this is the way the enemies of the Bible—whether professed Christians or avowed atheists—are attacking its blessed truths; and as I remarked before, we see the result in increased lawlessness and crime. This is a sample of what the writer brought forward; but while the translators made mistakes in translating, there are no contradictions on its pages.

A friend in Pennsboro, W. Va., asks: "Please tell me what a Christian's cross is? I have been taught that it is a literal cross."

As the Prophet declared: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isa. 8:20. We must speak as the word of God speaks and not according to the fables and traditions of men.

Before the mob had thought of the literal cross, Jesus said to his disciples: "If any man will come after me, let him *deny himself*, and take up his cross daily, and follow me."—Luke 9:23. Did Jesus have any reference to a literal cross? No. What were they commanded to deny themselves? St. Paul will tell us: "Denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."—Titus 2:12.

In this connection a friend asks: "Did Jesus command us to hate father, mother, wife, and children? It reads like that in Luke 14:26."

Jesus never commanded us to hate any one. In our common translation that testimony reads as follows: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple."

Over forty years ago I attended a discussion between the Rev. L. T. Nichols and a noted infidel, and the infidel quoted this text in an endeavor to prove that Jesus taught his followers to hate father, mother, wife, and children; but Mr.

Nichols turned to the original word "*miseo*," here translated "hate," and read for one of its definitions, "*would not suffer*," proving that when rightly translated it should read: "If any man come to me, and would not suffer the loss of father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." The infidel was silenced.

We must always choose a definition of the original word which is in harmony with the general teachings of the Scriptures; and did not Jesus say that we cannot hate an enemy? and would he ever have commanded his followers to hate father, mother, wife, or children? We must be willing to suffer the loss of all things for that far more exceeding and eternal weight of glory which Jesus has promised to his faithful followers. Is it not a cross to deny ourselves and love Jesus more than all earthly things?

We must remember that love is not simply a sentimental feeling, but "this is the love of God that we keep his commandments: and his commandments are not grievous" (I. John 5:3). Did not Jesus command: "If ye love me, *keep my commandments....* Ye are my friends, if ye do whatsoever I command you" (St. John 14:15; 15:14)?

To take up our cross, is to deny all evil and keep the commandments of God. God's faithful children have always borne this cross. Did not Abraham take up his cross when he obeyed God under the most trying circumstances? Did not Moses take up his cross when he chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season? Did not Jeremiah daily bear his cross? This cross in different ways is spoken of all through the Bible. The Bible cross is not one which people pin on their breast or hang suspended from a girdle, or place on their lofty spires; but it is the one we must take up when we are tempted to do evil and have to resist the wicked impulse.

IS IT RIGHT TO USE THE TERM REVEREND IN ADDRESSING ANY MAN OR WOMAN?

A FRIEND in Amaville, Pa., says: "I read in Psalm 111:9: 'He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name.' This is the only time the word reverend is used in the Bible, and it

refers to God. I would like to know by what authority men and women can have that term applied to them? I do not believe that it is right. If you can give me any information I will be thankful."

This lady is mistaken in thinking that the original word "*vare*," here translated "reverend," is used only in this connection. Turning to the Hebrew Lexicon we will read some of the definitions of the word: "To fear, to reverence, as one's parents." As an example of its use in this instance, the lexicon gives Lev. 19:3: "Ye shall fear [reverence] every man his mother, and his father.... I am the Lord your God." The original word "*vare*," here translated "fear," is translated "reverend" in Ps. 111:9. Moffatt in his translation renders it: "You must *revere* your mother and your father, every one of you." The lexicon also gives Joshua 4:14 as another example of its use: "On that day the Lord magnified Joshua in the sight of all Israel; and they *feared* [reverenced] him, as they *feared* [reverenced] Moses, all the days of his life." They reverenced Joshua, their leader, as they had reverenced Moses.

The same word is translated "fear" in I. Sam. 12:24: "Only *fear* the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you." Other definitions are: "*To be godly, upright, admirable, fearing, religious, pious, one who fears God.*" "The fear of the Lord is to hate evil," as we read in Prov. 8:13, therefore any man or woman who hates "pride, and arrogancy, and the evil way, and the froward mouth," can rightfully claim the title. "*One who fears God*"! What a fitting definition of the word reverend!

In Hebrews 3:1 St. Paul says: "Holy brethren, partakers of the heavenly calling." If it were not right to have "Reverend" applied to a person, it would not be right to apply the term "holy" to anyone but the Almighty. The term "Reverend" can be applied not alone to the Almighty but to the name of every one who is living a righteous, holy life. God commands through the Apostle Peter, "*Be ye holy, for I am holy.*" If you are holy, that term can be applied to you. It all depends upon the character of the individual, whether or not it is applicable.

We have been asked another question: "Is it right to call any leader of God's people father?"

In Matt. 23:9, where Jesus said, "Call no man your father upon the earth: for one is your Father, which is in heaven," he had no reference to applying the term reverend, holy, or father, to the righteous. He had special reference to the class spoken of in verses 5—7, "all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi"—do not call such men holy or reverend. They were proud, and loved to show their fine robes, and receive honor of men. Notice what Jesus said in verses 11, 12, "But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." God will bestow loving titles on those only who are meek, humble and lowly.

While no one is father in the sense God is, yet if it is wrong to address any man as father or a woman as mother in the truth, St. James would not have said in ch. 2:21, "Was not Abraham *our father* justified by works?" and St. Paul that Abraham is "the *father* of all them that believe" (Rom. 4:11); and, speaking of himself, say: "I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel" (I. Cor. 4:14, 15). Neither would Deborah, who judged Israel, have said: "The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose,....a *mother* in Israel."—Judges 5:7. In this sense Paul was the father of those he brought into the truth, and could say to them: "My little children, of whom I travail in birth again until Christ be formed in you."—Gal. 4:19.

It is clear from many testimonies that Jesus plainly qualified his statement as to whom we could not call father in the truth.

"The sweetest lives are those to duty wed,
 Whose deeds, both great and small,
 Are close-knit strands of an unbroken thread
 Where love ennobles all.
 The world may sound no trumpets, ring no bells—
 The Book of Life the shining record tells."

DID MOSES WRITE THE PENTATEUCH?

IN *A New Commentary* edited by Bishop Gore, we read: "The Pentateuch is the comprehensive name given to the first five books of the Old Testament, Genesis to Deuteronomy, traditionally called 'the Books of Moses.'....The Jewish tradition that Moses wrote them is not supported by the contents of the books themselves, for they show no signs of Mosaic authorship, but, on the contrary, contain clear evidence that they could not have been written by Moses."

We shall see from the evidence God has given whether or not it is merely a "Jewish tradition" that Moses wrote the Law. These wise men of the world deny the testimony of the Apostle Peter that "holy men of God spake as they were moved by the Holy Spirit" (II. Pet. 1:21). Moses was one of those holy men through whom God spoke by inspiration.

Many people do not understand what is meant by Bible inspiration. Moses did not have to be inspired to relate that as he kept the flock of Jethro his father-in-law "the angel of the Lord appeared unto him....and said, Moses, Moses....I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows....Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt" (Ex. 3:1, 4, 7, 9, 10); but when he foretold future events, such as the birth of Christ and the dispersion of the Jews, etc., he had to be inspired by a greater power than is possessed by man.

The mighty God of the Bible has existed through an eternity in the past, and this little earth is only one tiny speck in His mighty universe. A God who can control such a wonderful universe can certainly foretell future events as well as relate those that are past. To deny this truth is to deny the words of Jesus, for he testified: "Now I tell you before it come, that, when it is come to pass, ye may believe."—John 13:19.

When God gave His law, or when he desired to reveal future events, he sent an angel to make known his will and manifest his power; and that angel was called "Lord" or "God" because he was called by the Father's name (Ex. 23: 20, 21). It is on this principle, laid down by Jesus, that we

prove the Bible to be true. Poor, mortal, dying man can not foretell what will happen ten minutes in the future; but in the Bible we find foretold many events hundreds of years before they came to pass. As the Prophet declares: "Thus saith the Lord, the Holy One of Israel....Ask me of things to come concerning my sons, and concerning the work of my hands command ye me....Remember the former things of old: for I am God, and there is none else; I am God and there is none like me, *declaring the end from the beginning*, and from ancient times the things that are not yet done" (Isa. 45:11; 46:9, 10).

This is the God who sent an angel to Moses; and as we read in Ex. 4:10—16: "Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue." Moses was a meek, humble man. "And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." The Lord said through his angel, I will be with you, and will teach you what you shall say. How humble and meek Moses was! He was not exalted, he did not think he could do great things. And Moses said, "O my Lord, send, I pray thee, by the hand of him whom thou wilt send." And the Lord said, "Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do." The great God was the Teacher. He said, *I will teach you what ye shall do*, and Aaron "shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God." I will give you the words, the *law*, to speak, and you shall be to him instead of God.

In Deut. 31:9 we are told: "And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel." Here we have testimony again giving proof that Moses wrote the law, and also that he delivered it to the priests, the sons of Levi. We turn from this to Daniel, the

great Hebrew Prophet; that Daniel who was carried into the Babylonish Captivity; that Daniel to whom the angel Gabriel appeared to give him skill and understanding and knowledge. In Dan. 9:10, 11 we hear him speak: "Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets." This was many years after the days of Moses. "Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses, the servant of God, because we have sinned against him." We bring Daniel up as a witness, and he says that this law was written by Moses, the servant of God.

Coming down the stream of time, another Prophet gives the admonition, "*Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.*"—Mal. 4:4. Do not forget, but remember that law of Moses.

And now coming down to the New Testament, we turn to Luke 2:22. Luke is giving the account of the birth of Jesus: "And when the days of her [Mary's] purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord." Here they performed the rites according to the law of Moses; at that day they were still obeying the law which Moses caused to be written.

In Luke 24:13—25 we read the words of Jesus after he had risen from the dead. He appeared to two of his disciples as they were on their way to Emmaus and communed with them. They were talking together of all these things which had happened, "and it came to pass that while they communed together and reasoned, Jesus himself drew near, and went with them." Jesus had risen from the dead, a real being, and now appeared to them. "And he said unto them, What manner of communications are these, that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things?" He wanted to see what was in their minds; he was testing them; and he said, "What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and

how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, today is the third day since these things were done." And then Jesus said unto them, "O fools, and slow of heart to believe all that the prophets have spoken!"

How fitting those words are today! They should have understood what Jesus had told them. They thought he was going to set up his Kingdom at his first coming, but he had told them plainly enough, and the Prophets had told them many times, that Christ was first to come, humble, meek and lowly, to work out his salvation, and then ascend to the Father as our great High Priest, and to come the second time as King. The Prophets had made it plain, but the disciples were dull of comprehension. So Jesus said, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself."—vs. 26, 27. Where did he begin? *At Moses.*

It would appear that the English Bishop and followers had never noticed these words—"And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." We should like to have heard that wonderful sermon, but it was not necessary that it should be written for us, as we have it on record in other words, but it was necessary for them. He opened the eyes of their understanding, and afterward made himself known unto them. And then in verses 44, 45 we read: "And he said unto them: These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses and in the prophets, and in the psalms, concerning me." Yes, these are almost Jesus' last words, and he testified that the words of Moses, the words of the Prophets, and the words of the Psalmist were true. He said the things that Moses and the Prophets and the Psalmist said of him must be fulfilled. "Then opened he their understanding, that they might understand the scriptures."

We turn from Luke to John 5:40—47. Jesus said, "And ye will not come to me, that ye might have life." That is the great difficulty now, people are not willing to come that they might have life; they will not come in a God-appointed way.

"I receive not honor from men. But I know you, that ye have not the love of God in you." He said to those people, I know you have not the love of God abiding in you. They made a profession, but were not willing to *do*. "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." He testified, I do not speak my own words, but the words of the Father which sent me: but if some man should come in his own name, teaching man's doctrines, then you could easily believe. The mind of man does not want to believe the word of God. Their ears were receptive to the ideas of men; but, he said, you are not willing to accept my thoughts. And then he cried, "How can ye believe which receive honor one of another, and seek not the honor that cometh from God only?" They were seeking honor one of another; they did not want to come and believe just what God had said. And Jesus said, "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust." Ah! he said, the writings of Moses condemn you. "For had ye believed Moses, ye would have believed me: *for he wrote of me.*" Moses told you I was coming, said Jesus; if you believe Moses you will believe me.

Moses was inspired of God. A man can not foretell future events unless he is inspired by a higher power than man; and Jesus testified to the genuineness of Moses' writings, a Prophet who lived hundreds and hundreds of years before his day, and said, "*He wrote of me.*" A man could not write and foretell future events without being inspired of the Lord; and do you not see that when people lay Moses aside they lay Jesus aside? And then Jesus answered, "But if ye believe not his writings, how shall ye believe my words?" If you do not believe the writings of Moses, if you do not know he was a Prophet of the living God, how can you believe my words? said Jesus. How plain! if you lay Moses aside, you lay Jesus aside. And you lay the word of God aside if you lay Moses aside, for Jesus says, How can ye believe my words if you do not believe the words of Moses?

In John 7:19 Jesus said: "Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?" *Did not Moses give you the law?* said Jesus to those wicked Jews, but you are not keeping it. "Why go ye about to kill me?....Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on

the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?" He says, Here I have made a man every whit whole on the Sabbath day, and why are ye angry at me? "Judge not according to the appearance, but judge righteous judgment." That is a wonderful testimony. "Judge not according to the appearance, but judge righteous judgment."—John 7:24. That is, judge by evidence. In place of making wild statements as have been made in that *English Commentary*, we should always be governed by evidence. As Paul said, I. Thess. 5:21, "Prove all things, hold fast that which is good." Compare scripture with scripture that we may learn the mind of God; not make these reckless charges regardless of evidence, but give all the inspired writers a fair opportunity. Just think of making a statement without taking into consideration the qualifying terms! If they had taken the qualifying terms they would not have made such extravagant claims. Judge not according to appearance, but judge righteous judgment. Judge by fruits, judge by the evidence.

When we turn to Acts we see that all the divine writers, Jesus, the Prophets, and also the Apostles testify to the truthfulness of the account of Moses. We have here the words of the Apostle Peter, spoken after the day of Pentecost. The Holy Spirit had come upon the Apostles, and Peter arose, as recorded in Acts 3:19, and said, "Repent ye therefore, and be converted, that your sins may be blotted out,"—the only way to have your sins blotted out is to repent and be converted—"that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you." Yet they deny it. They deny that Christ is coming, although we have here the divine evidence from Jesus, the Prophets, and the Apostles that Christ is coming the second time to establish his glorious Kingdom on this earth.

Peter continues, verses 20—26: "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." He says he will not send Jesus Christ until the time comes for those things to be fulfilled which were foretold by the Prophets; then he shall send Jesus Christ. "For

Moses truly said unto the fathers,"—ah! Moses spoke the truth—"A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you." Says Peter, "A prophet shall the Lord your God raise up unto you of your brethren," and this Prophet is the one Moses foretold should come. "And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." How plain are those words, "Every soul which will not hear that prophet"—in all things—"shall be destroyed from among the people"! These are the words of the Apostle, and he testifies that Moses foretold this Prophet should come. And then he says, "Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days." He says these wonderful Prophets have all foretold of these days; they have all foretold Christ's coming. "Ye are the children of the prophets and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Why was Christ sent? To turn them away from their iniquities. He did not die to pay the debt we owe, to atone for our evil deeds, but he was sent, as we read in Acts 3:26, *to turn away every one from his iniquities and sins*. And that is what the Word will do for us if we allow it to work within.

In Acts 7 we hear the voice of Stephen, brave Stephen who was willing to give his life before he would deny the truth; he will tell us something about Moses. We read, beginning with verse 17: "But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, till another king arose, which knew not Joseph. The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live. In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: and when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. And when he was full forty years old, it came into his heart to visit his brethren the chil-

dren of Israel." The Lord impressed his mind to visit the children of Israel; and we read further: "And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord, in a flame of fire in a bush. When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him, saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold....This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years. This is that Moses which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness, with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us" (vs. 30—32, 35—38). Thus we have Stephen testifying to the truthfulness of the record of Moses.

In Acts 13:38, 39 Paul testifies: "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins." Through Jesus is preached the forgiveness of sins. "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

The law of Moses was a national law. It was not given to give eternal life; still it was a grand law for them to live under, a restraining influence. It was added to the law of faith, Paul tells us in Gal. 3, until Christ should come; then Christ took the law of Moses out of the way; they no longer had to be circumcised or to perform the rites of the law of Moses. But here is plain evidence that the law of Moses was written and recorded.

We turn to Acts 28:22 and read: "But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against." In Paul's day the natural mind was so opposed to the law of God that they said to Paul, "We know you are of that sect everywhere spoken against." We find it the same in every age. The human mind is so opposed to God's way that those who accept His Word

are everywhere spoken against, because of the doctrine they proclaim; because they are teaching what Moses, the Prophets, and Jesus taught. "And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening." He talked about Jesus, and he expounded and taught them from the law of Moses and out of the Prophets. "And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Spirit by Esaias....unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive." Why did they hear and not understand: why did they see and not perceive? The reason is made plain in verse 27: "For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed." God never closed any man's eyes, but their eyes *they have closed*; "lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them."

If these pretended teachers of the Bible would open their eyes to evidence, be willing to see, they could know the Bible is divine, and that the record given therein is true. But they close their eyes, and shut their ears to the evidence they might otherwise grasp, so that they do not see, are not converted and are not healed.

And then says Paul, "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it." The Jews were cast off because they closed their eyes and ears; and the masses of the Gentiles today are in the same condition. "And Paul dwelt two whole years in his own hired house, and received all that came in unto him." He did not have a fine church and spend all the money he could get to adorn it, but he dwelt in his own hired house. And what was he doing? "Preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."—Acts 28: 29—31. He was willing to teach, in his own hired house, all that came unto him, the things concerning the glorious Kingdom to be established when Christ appears upon the scene.

Paul says in Heb. 3:2—5, speaking of Christ: "Who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house." Moses was faithful in all his house, but Jesus had more honor than Moses. "For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after." Moses verily (truly) was faithful in all his house.

Again in Heb. 11:23—26 we read: "By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment." They could see he was a proper child; he was one who would be exercised unto godliness. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter." What a grand character he was! brought up in the king's household, with every worldly advantage; but as the truth dawned upon his mind and the words of the living God impressed him, he refused worldly glory, worldly honor. What a fitting one he was to write the record of God's early dealings with the children of men! one who chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."

What a glorious example! Moses had every worldly advantage offered to him, the honor, glory and renown that rightly belonged to the son of the king's daughter; but it did not influence him, for he had his eye fixed on the future prize, on the glorious, eternal Kingdom which would be established at the advent of the Messiah whose coming he had foretold. He saw that all the glory and honor this world could give would soon pass away, and for that reason he esteemed the reproach which the truth brought greater than all the treasures of Egypt. This is a wonderful record of an individual to whose merits the Prophets, Jesus, and the Apostles attested, and we can know that Moses recorded the things which they testified he wrote.

**"HOW SHALL WE KNOW THE WORD WHICH
THE LORD HATH NOT SPOKEN?"**

THERE is some wonderful evidence in Deut. 18 to prove that Moses was a Prophet of the Lord, one of those "holy men" of whom the Apostle Peter spoke. We have already proved that both Jesus and the Apostles testified that Moses foretold the coming of the Messiah, and in Deut. 18:15, 18 we read: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken....I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." How could Moses have foretold Christ's coming and that he would speak all that God commanded him, unless he were inspired by a higher power? This is Bible inspiration—to be able to foretell future events. As we stated, Moses did not need to be inspired to relate events which occurred in his day; but when he reached down through the ages and foretold future events, he was inspired by the great and living God.

There is wonderful evidence in vs. 21, 22: "And if thou say in thine heart, How shall we know the word which the Lord hath not spoken?" This is a very important question. *"How shall we know the word which the Lord hath not spoken?"* This is what we should be asking. Jesus answered this question when, as we stated, he said: *"I have told you before it come to pass, that when it is come to pass, ye might believe."* His answer was the same as Moses gave in his day. Listen to the answer of Moses! "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." He says, You need not be afraid of any one who says something which never comes to pass.

The greatest minds in the world cannot tell what will happen tomorrow; but Moses was a Prophet who could and did foretell future events which are verified on the pages of history. What a fair test Moses gave, who frankly stated, If

what I have said does not come to pass, then you can know that I am not a prophet of the Lord; but if it does come to pass, then you can know that it is of God and not of man! As we have already proved, Jesus testified: "For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

Peter also bore witness to the truthfulness of the words of Moses in Deut. 18 when he, after the day of Pentecost, testified: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you."—Acts 3:22. The events foretold by the Prophets, Jesus, and the Apostles are as different from the teachings of those who falsely claimed to have Holy Spirit power, like Joseph Smith and William Miller of America and Joanna Southcott of England, as light is from darkness. When God sent angels to enlighten holy men of old, it was in regard to events of great importance, of such a nature that there could be no doubt about the time they met their fulfillment: as Moses foretelling the birth of Christ, the dispersion of the Jews, the second coming of the Messiah, and so on; and Daniel, able to foretell the rise and fall of the four universal empires of earth, the great apostasy from the truth, Christ's second coming and the eternal Kingdom to be established at his advent, and so forth. We have proved from the Bible that Moses wrote the Pentateuch, and a late article (Nov. 1933) in *The New York Times* confirms the evidence already given. We read under the headings:

"NEW BIBLE EVIDENCE IN ANCIENT TABLETS"

"THEY ARE SAID TO SHOW THE PENTATEUCH WAS ACTUALLY
THE WORK OF MOSES"

"Some three years ago a mound of earth at Ras Shamra on the coast of Asia Minor....attracted the attention of M. Virolleaud, the French Director of Antiquities for Syria. Excavations brought to light the ruins of a small temple; and in the vaults of this ancient building a library of clay tablets was found.... The language proved to be archaic Hebrew, and the date of the tablets has been fixed at B. C. 1400....or something like 600 years before the earliest fragments of Hebrew

inscriptions which have been found in Palestine and its neighborhood. What is the historical setting into which the freshly deciphered tablets should be placed?

"It will be remembered that the extensive excavations of Jericho and its necropolis, which have been going on for the last five years, definitely fixed the date of the destruction of that city by Joshua at about 1400 B. C., or at the commencement of the period assigned to the newly discovered writings....

"The supreme importance of these inscriptions is now obvious, and it is reassuring to know that they are all safely housed in the Louvre Museum in Paris. Up to the present time about half of them have been deciphered, and through the aid of Theodore Gaster of London, who has visited Paris and studied the tablets there with the help of M. Virolleaud, I am able to give the following additional particulars."

The writer, Sir Charles Marston, a noted archaeologist, who "has financed many archaeological expeditions," then gives many references from the tablets identical with those in Leviticus, Numbers, Exodus, Deuteronomy, etc. He then says :

"Here, then, are archaic Hebrew documents, written only a few years after the death of Moses, which contain the divine names and mention sacrifices instituted by the great lawgiver.... So far as the bearing of these archaic Hebrew tablets have upon the early books of the Old Testament, they go far to authenticate the Pentateuch, or at any rate a large portion of it, as the actual work of Moses. And when we remember that specimens of alphabetical writings of the time of Moses have actually been found in Sinai, whither he led the Twelve Tribes, it becomes absurd for commentators any longer to attempt to sustain a theory of oral tradition over a period of no less than 800 years before the Pentateuch and the Book of Joshua were committed to writing. Alphabetical writing was in use in Sinai in the time of Moses. Why should not he and his descendants have used it for recording their ritual and ceremonies and laws?"

Truly, why should not Moses write as the Almighty commanded him and as the Prophets, Jesus, and the Apostles testified he did? As we see the truthfulness of what he foretold verified on the pages of history and by the records of long buried tablets, we can rejoice and know that our faith is founded on the solid Rock of Truth.

THE KNOWLEDGE OF GOD

HOW WONDERFUL IS THE KNOWLEDGE OF GOD!

A MAN who was accounted wise in worldly wisdom once wrote: "How narrow is the utmost extent of human science!—how circumscribed the sphere of intellectual exertion! I have spent my life in acquiring knowledge; and how little do I know! The further I attempt to penetrate the secrets of nature, the more I am bewildered. Beyond a certain limit all is conjecture; so that one advantage of the learned over the ignorant, is to learn how little man knows.

"Pursuing the track of a naturalist, I have learned to distinguish the animal, vegetable and mineral kingdoms, and to divide them into their distinct tribes and families; but can I tell after all this toil, whence a single blade of grass derives its vitality? Could the most minute researches enable me to discover the exquisite pencil that paints and fringes the flower of the field? When I see a flight of birds overhead, performing their evolutions, or steering their course to some distant settlement, with no engine, no human device, I know as little of the law by means of which they move so gracefully through space as they do of Blackstone's Commentaries.

"When my hand moves in obedience to my will, have I the most distant conception of the manner in which the volition is either communicated or understood? Thus in the exercise of the most simple and ordinary actions, I am perplexed and confounded if I attempt to account for them. I know I live, move and have a being, but I must say with the great philosopher, Herbert Spencer, 'of the origin of life, I have no knowledge.' Of how little has man at his best estate to boast!"

How true are these words! If governed by reason—if our heads are not inflated—the more we learn the more we realize how little we know of the wondrous laws of an All-wise, Eternal Being! The so-called wise of the world are denying that Jesus, the Prophets, and Apostles ever wrought a miracle. They have been taught that the laws of nature were suspended that a miracle might be performed; but in this they are greatly mistaken. No law of nature was ever suspended by the Almighty. Because that which is performed is beyond our

knowledge of the laws of nature, does not make the wonders themselves beyond the laws of nature.

Jesus was in a ship with his disciples, and as he slept a great storm arose. They cried to him, "Master, carest thou not that we perish?" Did Jesus suspend any of the laws of nature when he cried, "*Peace, be still*"? No, he simply had knowledge to bring to bear a law which calmed the raging waters.

Many men have become, as Paul foretold (II. Tim. 3), so "*heady, highminded*," that they act and feel as though they were the authors of the laws which they have discovered. They do not realize that these laws, and thousands of which they know nothing, have been in existence through an eternity in the past.

A testimony in Job 11:5—9, is worthy of being often read: "If God would only speak, and open his lips against you, unfolding all the mysteries of his wisdom, the marvel of its methods!.... Can you discover the deep things of God? can you reach the Almighty's range of wisdom? Higher it is than heaven—how can you match it? deeper than death—how can you measure it? Its scope is vaster than the earth, and wider than the sea" (Moffatt's translation).

God is a God of Law, and the laws of nature are His laws. A miracle, therefore, is not a violation of any natural law but merely something which God does according to higher laws, which are known to Him, though unknown to man; laws which are entirely beyond our present comprehension. If a generation ago, before the X-ray and wireless were discovered, we had asserted that we could soon see through opaque substances and send our voices for thousands of miles through space without a wire, we would have been regarded as fit subjects for the insane asylum. To say that we do not believe something because it is beyond our knowledge of the laws of nature is to assert that we understand all the wonderful laws of nature.

About twenty-five hundred years ago the Prophet Daniel foretold that in these last days "*knowledge shall be increased*," and as we see the prophecy fulfilled we thank the Giver of every good for this knowledge revealed through the Prophet of old. To us this prophecy has had a double fulfilment.

In the darkness of the Mediæval Age mankind was turned away from God's revealed truths to pagan fables and tradi-

tions of men, or, as Daniel and Jesus tell us, truth was cast down to the ground and the two witnesses, the Old and New Testaments, lay dead (Dan. 8:12; Rev. 11:3, 8). In these last days we have seen the truth rise from its "seeming tomb," and can rejoice in its glorious light. Knowledge has been increased; that is, we have been turned away from the fables to the truth. We have also seen the greatest discoveries of laws that lighten the toil and burdens of life—knowledge that is a blessing to the poor as well as to the rich. By its means the poor now have comforts that the rich in former years could not possess.

We may ask, Why have not such blessings caused the world to grow better? Why is the world in such a condition that in one year there were 4,000,000,000 dollars stolen in the United States and the Government had to pay 600,000 dollars to guard the mail trains, and then did not succeed in preventing many robberies? Why the graft and corruption which is now the subject of Senatorial investigation? It is because people have cast the Bible aside and have been left to govern themselves by their own ideas of right and wrong, without any higher law than their own finite, deceitful minds to regulate their life.

Can you wonder that vice is increasing? It is because not only infidels but ministers are turning enemies to the Bible they promised to defend, and openly avow that there is no real, personal God, and place the Bible on a par with human literature, evolved from the puny mind of man.

Many of the wise of the world are crying, "We must have more religion to stem the tide of vice and lawlessness—let us do as Jesus did." This is only mockery when they lay the Bible aside and will not listen to the words of Jesus. Jesus gave us the rule by which to judge every man. He said: *"He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."* Can we expect religion to influence mankind when they will not hear the words of God? Can we expect the world to grow better when the young are sent to high schools, colleges and universities where the professors, instead of searching the Scriptures to prove the wonderful harmony therein, spend their time in trying to find contradictions on its pages, blaming it for the pagan myths which have been handed out in its name? If we want to help save the young from the paths of sin we must prove

to them that the Bible is in harmony with reason and all true science, and its wisdom divine.

GOD IS THE AUTHOR OF ALL LIFE

THE world can acclaim the Hon. J. Arthur Thomson, author of *The Outline of Science*, as one of the wise ones of earth and listen with rapt attention to his words when he speaks or when he publishes the works of other noted scientists. In *Outline of Science* he has an article from the Hon. Julian S. Huxley, M. A., of England, in which this noted scientist says: "Of the origin of life we have, in the nature of things, as yet no definite knowledge; but everything points towards this conclusion—that during the gradual cooling down of this planet a state of affairs arose which inevitably led to the production, in that cosmic laboratory, of molecules which were alive in that they had the power of reproducing themselves and reacting to stimuli, and gave rise to the living things that we see to-day; in other words, that there has not only been an evolution of all living things from one common ancestor, but of all life from not-life.... There have been other theories of the origin of life on this planet—for instance, that its germs were transported here on meteorites from other stars; but this only removes the problem of life's origin one step back, and does not solve it."

These are the vain conjectures of the origin of life by the world's most noted scientists. Think of the wonderful principle of life evolving from "*not-life*," or that it was transported here on meteorites from other stars! When we gaze at the heavens which declare the glory of God and His works (Ps. 19:1), at millions of worlds upheld by the power of His wondrous laws, how much wiser and more reasonable to believe that He is the author of all life! How much wiser to believe the testimony of the Apostle in his discourse to the proud Athenians: "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all *life, and breath*,....for in him we live, and move, and have our being."—Acts 17:24, 25, 28.

We are dependent on the Almighty for the very life we possess. As the Prophets testify: "If he set his heart upon

man, if he gather unto himself....his breath; all flesh shall perish together, and man shall turn again unto dust.... Thou takest away their breath, they die, and return to their dust.... His breath goeth forth, he returneth to his earth; *in that very day his thoughts perish*" (Job 34:14, 15; Ps. 104:29; 146:4).

Who can dispute the claim of the Almighty? Is not this a true account of the beginning and end of the natural man?

As we remarked, the world will applaud the idea that life might have evolved from "not-life," or that it might have been transported from some other star, when poor, weak, dying men are the authors of the theories—though they do not pretend to give a word of proof—but when the Prophet and Apostles of Jesus testify that by the power of God—whose laws control the universe, and to whom all nature's laws are known—a glorious life evolved in secret by knowledge of a higher law unknown to man, they only scoff and ridicule. But we can know that while men's hopes and men's theories shall perish in the oblivion of the tomb, "the word of the Lord endureth forever" (I. Pet. 1:25).

CHRIST WAS MADE IN SECRET BY KNOWLEDGE OF A HIGHER LAW

THAT Joseph was not the father of Jesus, neither was Christ produced by any of the known laws of nature, is plainly proved in Ps. 139:13—15: "For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret." In this passage it is revealed to us *that Jesus was made in secret*, not according to any known law.

The Prophet Isaiah will explain this more fully. He foretold: "Therefore the Lord himself shall give you a sign; Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel."—Isa. 7:14. What a wonderful sign, something beyond the power of man to perform!

In Gesenius's Hebrew Lexicon some of the definitions of "sign" are: "The sign of anything which cannot itself be seen....token, proof,....hence a miracle, as a sign of the divine power." Many of the opposers of God's word tell us that the word "*almah*," here translated "virgin," does not have that

meaning. Young, in his concordance, gives it as an "*un-married female*." Gesenius gives as one definition: "A girl of marriageable age."

The translator of Gesenius then adds the following note: "The object in view in seeking to undermine the opinion which would assign the signification of *virgin* to this word, is clearly to raise a discrepancy between Isa. 7:14, and Matt. 1:23: nothing which has been stated does, however, really give us any ground for assigning another meaning. The ancient versions, which give a different rendering, did so for party purposes, while the LXX., who could have no such motive, render it *virgin* in the very passage where it must to their minds have occasioned a difficulty. *Alma* in the Punic language signified *virgin*, as Gesenius rightly states in Thes., on the authority of Jerome. The absolute authority of the New Testament is, however, quite sufficient to settle the question to a Christian."

In the Hebrew (Gen. 24:43) when Abraham sent his servant to seek a wife from his own people for his son Isaac, and the servant, having arrived at the end of his journey, said: "Behold, I stand by the well of water; and it shall come to pass, that when the virgin [*almah*] cometh forth to draw water," etc. Speaking of this same virgin in verse 16, we read: "And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up."

In the New Testament the Greek word is "*parthenos*," translated "virgin" in Matt. 1:23, where it says: "Behold a virgin shall be with child, and shall bring forth a son"; also in Luke 1:26, 27, where we read: "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary." Liddell and Scott, in their Greek Lexicon give the definitions of "*parthenos*" as: "A maid, maiden, virgin... generally a girl not yet married."

In *A New Standard Bible Dictionary* (Funk and Wagnalls Company) we read: "One of the weightiest arguments for the virgin birth is found in the difficulty of explaining the existence of the story except on the assumption of its truth. It can not have been produced in the interest of asceticism, to glorify virginity as opposed to marriage. There is no

trace of this in Matthew or Luke, and Mary had other children.... The purity and beauty of the narrative, also,....argue for its truth. In particular, the primitive Palestinian character of the hymns, and of the whole scenery, characters, and language in Luke, chs. 1 and 2, is in favor of historicity. It seems to exclude Greek influence entirely, and....the inference is that the narrative is based on fact.... It is in harmony with that unique relation to God and man which is of the essence of His consciousness, that there should be something unique in the mode of His entrance into the world as well as in that of His leaving it."

In *A New Commentary On Holy Scripture* (The Macmillan Company, 1928), the Rev. Charles Gore—formerly Bishop of Oxford—writing on the credibility of St. Luke and of the virgin birth, says in part: "The moral beauty of St. Luke's picture of our Lord's life will be acknowledged on all hands.... Perhaps the greatest living authority on ancient history, Eduard Meyer, has called the work of Luke 'one of the most important works which remain to us from antiquity.'... We are bound, then, by all the evidence to approach Luke's Gospel as the work of a competent historian who combined with an enthusiasm for the work of God which he is describing both that sincere desire for accurate information which his preface claims, and the best opportunities for obtaining it....

"When men had believed, whether Jews or Gentiles, they must have wanted to know about the birth of their Lord. And when St. Luke issued his Gospel he had the full story to tell them, and the last words of his preface, 'the things wherein thou wast instructed,' would not suggest that it would be substantially a new story to Theophilus. There is not any real evidence justifying the supposition that this gospel was ever issued without the first two chapters, or that the careful statement of the preface, 'having traced the course of all things accurately from the first,' does not refer inclusively to these chapters. Now recent investigation has in many ways vindicated St. Luke's claim to trustworthiness as a historian.... St. Luke shows a special interest in the group of women, some of whom accompanied the Lord in his ministry, and were witnesses of the Passion, and saw Him after His resurrection. He specially mentions them as associated with the apostolic band in the first days at Jerusalem, and as having 'Mary the mother of Jesus' in their company. It is some-

thing more than a conjecture that St. Luke got his information about the birth of Jesus from this company or one of them—possibly from Mary herself.... Certainly if Mary had a sacred secret preserved in her heart, she must have taken care that it should not perish at her death....

"Again we may suppose that either St. Luke, or one whose document he incorporates,....put the feelings or utterances of Zachariah and Mary and Simeon into the lovely poems which the narrative contains: but the heart of the record is in Mary's experience. It seems to some of us self-evidencing in its divine simplicity, altogether surpassing what could be ascribed to the inventive powers of the primitive Christian community. At the least no critic has the right to put the narrative of Luke aside as if it were not an impressive piece of evidence."

We are thankful for the evidence which Bishop Gore and others give of the truthfulness of St. Luke's account; but while he wonders at the "divine simplicity" of the narrative, he fails to refer to the fact that it was the glorious angel Gabriel who brought the glad tidings to Mary—a Gabriel who could say to Zacharias: "I am Gabriel, that *stand in the presence of God*; and am sent to speak unto thee, and to show thee these glad tidings."—Luke 1:19.

This wonderful Gabriel who appeared to Mary, was no doubt the same angel who was sent to Joseph to assure him of the innocence of Mary. It was not left to Joseph and Mary to see that the true account was preserved, but an angel who was worthy to stand in the presence of God had power to inspire those holy men through whom God was speaking so that the records were preserved for our learning.

Speaking of Matthew's account of Christ's birth, Bishop Gore says: "The first point that strikes us is that if St. Luke's story is from the point of view of the mother, Matthew's is wholly from the point of view of Joseph. *If* it be true that Jesus was thus conceived under circumstances calculated to arouse Joseph's suspicions, and *if* that 'just man' had his suspicions allayed by the communication to him of an extraordinary fact, everyone must admit that he would have wished to leave some testimony to clear his wife's character in the event of his death. And the story in Matthew 1 and 2 has all the appearance of being based on such a testimony....

"What may be said with some confidence is that here in these first chapters we have a document recording Joseph's experiences which has been worked over by an author whose predominant interest was to find prophecies in the Hebrew scriptures of all that actually occurred to Jesus the Christ."

Of course that was what Matthew was inspired to do. He knew that the Prophet had foretold that Christ should be born of a virgin, and he wished to testify to the fact of its fulfillment.

Again Bishop Gore says: "The Jews already expected Christ to be born in Bethlehem. Also the translation of the Hebrew word *almah*....in Isaiah's prophecy by the Greek word for 'virgin' in the Greek Bible might have produced an expectation....that the Christ should be born of one who was still a virgin.... Its value lies in the fact that in spite of its complete independence of St. Luke's narrative it agrees with it on the fundamental point of the virginal conception of Jesus."

The words of the Prophet produced not merely an expectation but an abiding hope which was realized at the birth of Jesus. Of course Matthew's and Luke's accounts of the birth of Christ agree perfectly; for Luke tells of the angel's glad message to Mary, and Matthew of the angel's presence to confirm to Joseph its truthfulness, and that it was the fulfillment of what the Prophet had foretold.

Another writer in the *New Commentary*, after affirming that Luke was the author of both the Gospel and Acts, says: "The discoveries of archæology made during recent years have in a most surprising manner vindicated the accuracy both of Acts and of the Gospel. On all sorts of little points connected with the names both of persons and places the author has used a most careful discrimination. He gets the titles of the magistrates in the various cities right. He is most precise in mentioning the boundaries of the various provinces and districts. Nowhere can he be convicted of a mistake. On many points on which he used to be supposed to be in error he has now been proved to be correct.... This trustworthiness in matters of detail supports the view that the writer was largely an eye-witness, and leads us to rely on him where his statements cannot be tested."

LISTEN TO THE MESSAGE THE ANGEL BORE

It will be well for us to be silent and attentively listen to the message borne by the angelic being, direct from God, as he made known unto Mary the real facts in reference to the Son to be born unto her. The angel said, "Fear not, Mary: for thou hast found favor with God....thou shalt....bring forth a son, and shalt call his name Jesus." Listen to the answer of the angel to Mary, when she, in her virgin purity and innocence, inquired, not of man but of one she had been convinced was a heavenly messenger, "How shall this be, seeing I know not a man?" The angel answered in tones of purity: "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." —Luke 1:27—38.

Read the narrative as recorded in Matthew 1:18—25: "Now the birth of Jesus was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit." Had they been living together as husband and wife there would have been nothing about Mary's condition to arouse any misgivings in the mind of Joseph. "Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily." While this righteous man was revolving these things in his mind, the angel of the Lord again appeared unto him and by his testimony riveted the matter beyond all dispute when he said, "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son and thou shalt call his name Jesus."

The Apostle knew that unbelief would become widespread, and he now couples this testimony with Isa. 7:14 in a way that no man can disannul. "*Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.*" Who should bear a child? A virgin, proving that it was a virgin referred to in Isaiah 7:14. What did Joseph do after the angel had told him not to fear to take Mary? "Then Joseph....did as the

angel of the Lord had bidden him, and took unto him his wife." What happened then? "*And knew her not till she had brought forth her firstborn son.*"

We have heard it claimed that for Mary to be espoused to Joseph meant that she had actually become his wife, but "espoused" has no such definition. It means: "To woo, court, seek in marriage....to woo and win, to promise in marriage, betroth." A note in the Greek Testament says: "Espousals among the Jews preceded actual marriage, or cohabitation.... Joseph and Mary are called husband and wife, being, according to the Jewish law, really such, though only espoused."

DID BOTH MATTHEW AND LUKE GIVE THE GENEALOGY OF JOSEPH?

IT is claimed by many writers that Matthew and Luke both give the genealogy of Joseph. A minister of New York City made a statement in which he is quoted as saying: "It is possible that the early writers found it a beautiful suggestion that Christ was born of a virgin. St. Paul said that Jesus was born of the seed of David after the flesh. His ancestry in St. Matthew and St. Luke was traced through Joseph, and those two gospels state it was Joseph who descended from David. We have no idea about Mary's ancestry."

A minister must be very blind indeed who can read over the two genealogies as given by Matthew and Luke and think they are both the ancestry of Joseph. How could Joseph have had two fathers, unless one was by his begetting by Jacob, and the other by his marriage to Mary? It is evident that St. Matthew is giving the genealogy of Joseph, running a straight line from Solomon, David's son, to Zorobabel whose father was Salathiel, then from Zorobabel to Joseph "the husband of Mary of whom was born Jesus who is called Christ." But St. Luke gives the line of Mary's ancestry from Heli her father, back through Zorobabel the son of Salathiel (both lines meeting in Zorobabel), then from Zorobabel back to Nathan, another son of David; thus making Mary of "*the seed of David according to the flesh*" by both lines of ancestry from Zorobabel back to David.

A minister in Rochester used Romans 1:3 in his effort to prove that Joseph was the father of Jesus. It reads: "Concerning his Son Jesus Christ our Lord, which was made of

the seed of David according to the flesh." He just missed his point entirely, for Mary was of the seed of David, descended from Nathan, David's son.

When Matthew concludes his line with Joseph he tells us Joseph was the son of Jacob; but Luke tells us he was the son of Heli. As we remarked before, how could Joseph be the son of both Jacob and Heli unless one father was by his marriage? Mary was the daughter of Heli of the family of David, and Joseph the "*son-in-law of Heli, the father of Mary.*"

We read in Wilson's *Emphatic Diaglott* that "Luke gives Mary's ancestry and Matthew that of Joseph." In the Alphabetical Appendix we read: "Joseph 'the husband of Mary, of whom was born Jesus, who is called Christ.'.... Being the next of kin to Heli, the father of Mary, he was espoused to her according to law. He was the *natural*, that is, *by birth*, son of Jacob, and the *legal* son of Heli: or, as we call it, *son-in-law*; hence called by Luke, the son of Heli, in virtue of his being Mary's husband." Thus both genealogies harmonize.

In a Greek Testament with English notes, we read as follows: "Very great difficulty has been experienced in endeavoring to reconcile this [Matthew's] genealogical list with the one given by St. Luke.... Most probably, as Dr. Lightfoot maintains, St. Matthew, writing for his Jewish countrymen, gives the genealogy of Joseph, the lineal descendent of David and of Abraham, through whom our Lord was *legally* the 'Son of David.' St. Luke, on the other hand....traces the pedigree of Mary, from Heli, her father, upward to David."

One point often advanced against the Virgin Birth is that in several instances Jesus is called the son of Joseph. This is made quite plain in the *New Commentary*. Bishop Gore says: "A child born to Mary after her betrothal to Joseph, and by him acknowledged, would have been legally Joseph's son. 'The genealogy,' says Dr Burkitt, 'presents the legal rather than the physical descent. Our Lord was the legal son of Joseph, and became so by the fact that Joseph took Mary as his wife before she had brought forth her firstborn son.... The point of the genealogies is, then, that Jesus was, though not physically, yet really by Jewish reckoning, 'the son of Joseph.'"

To prove that Joseph was the father of Jesus, the critics often cite in rebuttal the fact that only Matthew and Luke

testify to the event. They seem to forget that Matthew and Luke are the only two who refer to the childhood of Jesus. Instead of wondering why the story of the Virgin Birth is found in only two gospels, we should say that both of the Gospels which speak of the childhood of Jesus testify to the Virgin Birth. Are not two good witnesses, whose testimony stands unimpeached, sufficient in any court of law, or at the bar of reason? Only Matthew and Luke give us the Lord's Prayer; only Matthew the complete Sermon on the Mount. Luke alone gives us the Prodigal Son and the Good Samaritan.

WHAT IS MEANT BY "THE HOLY SPIRIT SHALL COME UPON THEE"?

THE Holy Spirit is not a person or a thing. It is simply the power of God. In Acts 1:8 Jesus said to the Apostles: "Ye shall receive power, after that the Holy Spirit is come upon you." What did he mean by those words? He meant the same as when he said to the Apostles: "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). Jesus commanded them to wait in Jerusalem until the day of Pentecost, when they should have knowledge and power given them to fulfill the great Commission which he had given them. When these same words were addressed to Mary, they simply meant that by the power of God, by knowledge of a higher law, a child should be produced. It was no greater miracle than raising Lazarus from the dead.

Some people ask why we believe such miracles were performed in that age, when they cannot be now? The reason is plain. Jesus promised that the knowledge and power to work miracles should be given only until the close of that age, A. D. 70. Since that date no man or woman has wrought a miracle, and never can until St. John 14:3, 12 meets its fulfillment. Jesus promised: "I will come again, and receive you unto myself: that where I am, there ye may be also.... Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." When shall this power be given? *When Jesus comes again.*

We are not Unitarians, who believe that Joseph was the father of Jesus; neither are we Trinitarians, who believe that a god came down from heaven and was born of the Virgin

Mary; that he was as old as his Father, was even his *own* Father, and existed through an eternity before he was born. We have cast aside all man-made creeds and believe only what we can plainly read in God's Word. We do not find one single text which teaches that Joseph was the father of Jesus, neither do we find a single place where Christ was ever called God the Father, or that he ever existed until he was born of the Virgin Mary.

It is taught in the creeds that God and Christ are one person; but no two individuals can become one person. In one of the first letters the Almighty ever caused to be written, we read: "Hear, O Israel: the Lord our God is one Lord" (Deut. 6:4)—not three, but *one Lord*. You may say, "Oh, that is in the Old Testament!" But do you not know that Jesus proclaimed the same truth? The scribe asked Jesus: "Which is the first commandment of all? And Jesus answered him,....Hear, O Israel; The Lord our God *is one Lord*."—Mark 12:29, 32. It was of such importance that Jesus cried, "Hear, O Israel." How many will be willing to hear now? The scribe was instructed in the truth, and he said: "Well, Master, thou hast said the truth; for there is one God, and there is none other but he."

In the days of Jesus the Jews falsely accused him of making himself equal with God. "Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God."—St. John 5:18. Jesus denied this false accusation and said unto them: "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do." To make it plainer, he continued in verse 30: "I can of mine own self do nothing."

That there might be no mistake as to the position he held, he said again in St. John 14:28: "Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father; for *my Father is greater than I*." How plain the evidence is and how it proves the truthfulness of the Bible! For the words of Jesus are in direct opposition to the Nicene creed, accepted by the churches, proving true the words of Paul that they would be turned away from the truth to fables (II. Tim. 4:3, 4).

St. Paul also proclaimed as did Jesus: "One Lord, one faith,

...*one God* and Father of all.... But to us there is but one God, the Father....and one Lord Jesus Christ" (Eph. 4:5, 6; I. Cor. 8:6). They were separate persons in every respect. One eternal God, the great Creator; and one Lord Jesus, our coming King.

Listen to the words of Jesus in St. John 8:13, 17, 18: "The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true." Jesus answered them: "It is also written in your law, that the testimony of two men is true. I am *one* that bear witness of myself, and the Father that sent me beareth witness of me." There is no blending of personality here.

Again Jesus said: "*I and the Father are one*" (St. John 10:30). How were Jesus and the Father one? Jesus will explain his words in St. John 17:11. He prayed: "Holy Father, keep through thine own name those whom thou hast given me, *that they may be one, as we are.*" How were the Apostles one? They were to be one in purpose, of one mind, all speaking the same things, and that is the only sense in which God and Christ were one.

In an endeavor to prove that Jesus always existed, many persons quote Revelation 3:14, where it speaks of Christ as "the faithful and true witness, the beginning of the creation of God." Of what creation was Christ the beginning? Of the spiritual creation and not of the natural. St. Paul explains it in Colossians 1:15, 18: "Who is the image of the invisible God, the firstborn of every creature.... And he is the head of the body, the church: who is the beginning, the firstborn from the dead." "*The firstborn from the dead,*" this explains how Christ was the beginning of the spiritual creation of God. He was the firstborn from the dead, the first one of our race to receive immortality. He was not the firstborn of this "present evil world" (Gal. 1:4), but the firstborn of "*the world to come*" (Heb. 2:5), of the glorious Kingdom to be established when He comes the "second time."

We are giving a diagram showing Joseph's descent from David through Solomon, and that of Mary from David through Nathan, both lines meeting in Zorobabel and again in Christ. The words of Paul in Gal. 4:4 are proved true: "When the fulness of the time was come, God sent forth his Son, *made of a woman*"—not made of Joseph and Mary, but "*in secret,*" by a law known to God.

DAVID

Genealogy of Mary
As given by
St. Luke.

Nathan
Mattatha
Menan

Solomon
Roboam
Abia

Genealogy of Joseph
as given by
St. Matthew.

Melea
Eliakim
Jonan
Joseph

Asa

Josaphat
Joram

Juda
Simeon
Levi
Matthat
Jorim
Eliezer
Jose

Both branches of
David's family met in
ZOROBABEL.

Ozias

Joatham

Achaz

Ezekias

Er
Elmodam
Cosam
Addi

Manasses
Amon

Josias

Jechonias

Salathiel was
the son-in-law of
Neri (St. Luke 3:27).

Melchi
Neri
Salathiel

Salathiel

ZOROBABEL

Rhesa
Joanna
Juda

Abiud

Eliakim

Joseph
Semei
Mattathias
Maath

Azor

Sadoc

Nagge
Esli

Both branches of
David's family met in
CHRIST.

Achim

Eliud

Naum
Amos
Mattathias

Joseph
Janna
Melchi
Levi

Eleazar

Matthan

Matthat
Heli
Mary

Jacob
Joseph

CHRIST

THE THREE CLASSES

As we glance at the recorded history of ancient times and realize how few, in comparison with the great masses of humanity, ever pretended to serve the true God; then think of the Dark Ages when ignorance and superstition blinded the minds of all; and, lastly, of this enlightened age in which worldly knowledge abounds, and realize how *very few* obey the command to search the Scriptures to gain a knowledge of their most wonderful truths, we do not wonder that Jesus testified: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matt. 7:13, 14.

The broad way—in which the many choose to wander—leads to destruction, to the narrow confines of the dark tomb; while the narrow way, where the *few* are toiling to lay aside the weights and besetting sins, leads to life, eternal in its duration. In that coming Day, what a reward shall be given to the faithful workers in the narrow way! The trials, temptations and struggles of life all in the past, endowed with the vigor of an immortal nature they can cry: "*Death is swallowed up in victory!*" (I. Cor. 15:54, 55).

Do you wonder that the Apostle commanded, "*Give diligence to make your calling and election sure*"? This will be an election worth winning. Not elected to two, or to four, years of toil, care, and calumny, expected to perform wonders with frail human hands and power, with Death ready to step in at any moment and cause all earthly efforts to cease; but elected to an office beyond Death's power, with strength of mind and body which shall never weaken; elected to sit with Jesus to rule a conquered world in peace until every knee shall bow to him and every tongue sing his praise (Rev. 2:26, 27; 3:21; 5:9, 10).

With that far more exceeding and eternal weight of glory (II. Cor. 4:17, 18) offered to the winner of the incorruptible crown, why do we not see a greater number in the narrow way? Because earthly praise and honor—so transient, so empty—have more attractions than the eternal weight of

glory. Another reason is that people are not willing to search the Scriptures for evidence to prove that the reward is certain; and others, when they hear the Word, permit, as Jesus said, Mark 4:19, "the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in," to "choke the word," until atheism, infidelity, and indifference now rule the masses.

An article in *The Literary Digest* (Oct. 29, 1932) gives us some idea of the condition of religion in America. A gentleman, Mr. Morris Markey, traveled 16,000 miles to discover what people were thinking. As *The Digest* remarked of his travels: "See it, as a literary traveler did, and find believers if you can. Following his trail, and accepting America as he sees it, you will be rather doubtful of the exalted phrases in the national anthem.... The land where our fathers died has become a cemetery of ideals.... We are a nation of drifters on a turgid tide, it seems, moving nowhere.... The America seen by Morris Markey in 16,000 miles of travel makes a blue picture.... The itinerant interviewer asked hundreds of people, 'from coal-miners,....to bankers and business men and shopgirls and housewives, what they were getting from their religion in these disturbed times.'

"Only one man said that his church, his God, was a prop to him.... 'Nowhere did I encounter a genuine religious feeling. Everywhere I encountered skepticism, distrust, or amusement, at the beliefs of our fathers.' And he came to the conclusion 'that Christianity is hardly to be considered at all as a force in American life, in directing its current or its desires.'"

Another article in the same issue of *The Digest* is further proof of the way in which many people view religion. It seems some women "were discussing a woman whose gaiety and courage had withstood circumstances that would crush an ordinary mortal and had commanded the respect and affection of their entire community." One woman remarked: "I CAN'T THINK WHAT KEEPS HER GOING!" Another said: "Perhaps she has a religion," but the answer was: "Oh, no! *It can't be that. She is too intelligent!*"

The lady who thought that religion might give strength and comfort amid earthly trials, afterward, so she says, "discovered that most of the enlightened women of her community unconsciously assumed, as had her fireside friend, that religion and intelligence had nothing in common.... She made the dis-

covery that to the majority of these women....'religion was nothing living or vital. They might not openly deny it, but they seldom thought about it at all.'" She was "willing to wager that 'ten have read a dozen books on psychology since one has read the New Testament from cover to cover.'"

We are satisfied that she would have been safe in thinking that not one of those women had opened the New Testament during that time.

"At last they asked her frankly: '*What is your religion, that you care enough about it to defend it?*'"

The saddest thought is that, while she disliked to give up all religion, she did not try to defend it and prove to her friends that what they called religion was not the religion of the Bible; that after the days of Jesus the world of mankind had been turned from the plain, intelligible truths of the Bible to pagan fables which no intelligent man, governed by reason and evidence, could accept. With Bible and history at command she could have proved that truth had been, as the historian testified, "*buried under a senseless mass of superstitions.*" Then she could have shown that as we discard the fables, the Bible is easily understood.

Realizing as we do the depths of wisdom and knowledge contained in the Scriptures, far, far beyond the wisdom of man, it seems so strange to hear anyone say that an intelligent person cannot be religious. The woman who made the remark was not aware that it only betrayed her ignorance of what the Bible teaches.

Truly, in these dark days of distress and uncertainty, "of terrific speed and blinding glare," man needs as never before a strong anchor, a faith in something outside himself, something solid and enduring and worthy of all confidence, "*a faith upon which doubt can never cast a shadow.*" This faith, this anchor, is true religion; it alone has power to control our savage instincts. Without it no civilization is safe. Had the nations been governed even in a measure by it, there would not have been the bloody, destructive war and the wild speculation and extravagance that have brought this once prosperous country into its present desperate condition. George Washington said in his farewell address: "Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure,

the reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

**"EARNESTLY CONTEND FOR THE FAITH....
DELIVERED UNTO THE SAINTS"**

THE aforementioned lady was asked if she cared enough for her religion to defend it. *We* care enough for the faith once delivered to the saints to defend it with all the power, strength, and limited means at our command. We do not mean that we shall defend the doctrines of the faith which this woman was asked to defend. We would not for a moment defend the unreasonable, absurd, cruel, pagan doctrines which have masqueraded as truth.

As we labor in defense of the Scriptures, people often say to us, "You claim that the Bible is not responsible for the false doctrines which have been handed out as truth; but if not, where did they come from?"

In this connection the words of a well-known minister will answer the question. He said: "A few evenings ago I spent an hour or so with an old friend, a conscientious, hard-working, but discouraged clergyman. In the course of his conversation with me he said dolefully, 'The churches are in a deplorable condition. I say deplorable, and I mean it.' Turning to me, he asked, evidently in dead earnest, 'Can you account for this failing influence of the pulpit?'.... My friend is evidently correct in thinking there is something very serious the matter with the churches. That something radically wrong is the matter with them is alleged by their enemies and admitted by their friends....

"What is the explanation to this somewhat strange situation? It is indeed an astounding phenomenon; and how shall we attempt to account for it? Christianity started out all right, for it started with Jesus of Nazareth, the grandest and noblest piece of Manhood that this old earth has ever seen. And if the churches had stuck to Jesus all would have remained well; but they left Him, left Him completely, and forthwith there began the trouble that is so abundantly bearing its bitter fruit today. Jesus of Nazareth was sacrificed upon the altar of theological speculation, and thus were the hands on the dial set back thousands of years.

"When the creeds were made—they began making them as early as the second century, and kept at the job off and on

for a thousand years—they put into them all the foolish things they could think of, everything that was calculated to shock the reason and outrage the moral sense. The professed theologians had everything their own way,....and they succeeded in transforming the beautiful and very reasonable gospel of Jesus into such a 'comedy of errors' as the world has never seen before."

The minister was forced to condemn the system to which he belonged, the "comedy of errors" which he had been taught instead of the reasonable and beautiful truths of the Bible. The great difficulty has been that the religious teachers were educated in theological schools and were taught the "comedy of errors" instead of Bible truths. This is the cause of the seeming conflict of its teachings with geology and science.

As another writer remarks: "I wonder that there is anything right in the world, there is such fraud and superstition in religion.... It is fortunate indeed that we have the Bible left. The making of the Apostles' Creed was the most gigantic fraud in the history of religion."

Still another noted writer says: "The Apostles never saw or heard of it. The use of the name is a pious fraud. I affirm, without fear of intelligent contradiction, that the Apostles' Creed, as we have it, was not known until the middle of the eighth century."

If the persons who thought an intelligent woman could not be religious had been as intelligent and familiar with well-attested facts as their words implied, they could have learned from perusing the pages of history and the best standard works that the church had apostatized from the truths taught in the Bible. They would have found, moreover, that the words of the Prophets, Jesus, and the Apostles—who foretold this apostasy—are plainly verified on the pages of history.

We would never endeavor to prove that the doctrines taught in the creeds are acceptable to the intelligent. They teach the pagan doctrine that the Almighty condemned all mankind—even the helpless billions not yet born—to all the ills and aches common to humanity, even to death, because someone else sinned; while the Bible declares: "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son."

Another pagan doctrine taught in the creeds is that though

man was condemned for no fault of his own, yet God devised a burning hell in which many of his creatures should writhe in pain through eternity. Such a God would be worse than any human fiend, delighting in the torment of the wicked, deaf to all cries for mercy. In contrast, the Scriptures teach that "*the wages of sin is death*," that justice and mercy are the habitation of His throne, and that He doth not afflict willingly nor grieve the children of men. The Scriptures also teach that it is the goodness of God that leads men to repentance.

Another pagan doctrine taught by the creeds is that God created a devil to tempt us through life and keep the fires burning through eternity, a devil who—they claim—causes all the trouble in the world; while the blessed Word testifies that "every man is tempted when he is drawn away of his own lust, and enticed"; that there is nothing from without which can defile a man, and that the devil—wicked men and women, anyone in opposition to God—is busy, walking about seeking whom he can decoy into evil.

One of the worst pagan fables which they teach is that eternal life will be given apart from keeping the commandments of God. "They say still unto every one that walketh after the imagination of his own heart, No evil shall come upon you." "Do the best you know, and you will be all right." In fact, they teach the people that Christ did it all for them, that his righteousness atones for all their misdeeds.

It is the sentiment of the Bible from Genesis to Revelation that God will not do for us what we can do for ourselves, and that no man can avail himself of merits which are not his own. There is no truth more plainly taught in the Scriptures than that "every man shall bear his own burden," and that God "*will render to every man according to his deeds*."

We have dwelt on this subject at greater length in other articles, but sufficient evidence has been and will be given to prove that the grand plan of salvation as outlined in the Bible is worthy of the earnest study of any intelligent man or woman.

LEARN TO DISCERN BETWEEN TRUTH AND ERROR

THE Honorable Robert A. Millikan, in his *Science and the New Civilization* (Charles Scribner's Sons, 1930), says: "Am I myself a broadly enough educated man to distinguish, when

I am engaged in the work of reconstruction, between the truth of the past and the error of the past, and not to pull them both down together? Am I sufficiently familiar with what the past has learned, and what it therefore actually has to teach, and am I enough of a statesman not to remove any brick from the structure of man's progress until I see how to replace it by a better one? I am sorry to be obliged to admit that some of us scientists will have to answer that question in the negative."

It is true that many scientists will have to answer it in the negative. He and his fellow-scientists have not studied to discern "between the truth of the past and the error of the past." If they had, they would not have been endeavoring to pull out the wooden bricks in "the structure of man's progress," until they had learned how to replace them with golden ones. Without reverence for a Supreme Being and certain rules to govern the animal instincts, no real progress can be made. If they had studied to discard the pagan myths and false creeds and in contrast brought out the beautiful spiritual truths of the Bible, they would have been building on a sure foundation, the words of the Prophets, Jesus, and the Apostles. They could then prove that no Babylonian myths are found on the pages of the Sacred Volume.

Dr. Millikan may talk about there being no conflict between religion and science, but he does not even try to prove his statement. While there is no conflict between true religion and true science, there is a conflict between true religion and what St. Paul termed "*science falsely so called*" (I. Timothy 6:20), and even greater conflict between the creedal religions and true science. From Dr. Millikan's own admissions he should realize that the inspired writers were in no sense the authors of the false creeds.

He remarks: "The amazing insight of Jesus is revealed by the fact that he kept himself so free from creedal statements, particularly statements that reflected the state of man's knowledge or ignorance of the universe that was characteristic of his times. A large part of his sayings seem to us now, in spite of the enormous increase in our knowledge of the universe that has taken place since his time, to be just as true today as they seemed to be then. The things that a man does not say often reveal the understanding and penetration of his mind even more than the things that he says."

No doubt Dr. Millikan, like many others, thinks that Jesus was as ignorant of the wonders of the universe as were the people of the pagan world by whom he was surrounded; but not so. The Prophets and Jesus were instructed by a Higher Power and possessed knowledge of which the world is still ignorant. Can we think that the Prophet who proclaimed, "The heavens declare the glory of God; and the firmament showeth his handywork," was ignorant of the magnitude and wonders of the universe?

Again Dr. Millikan says: "The fact that Jesus confined himself so largely to the statement of truths that still seem to us to have eternal value is what has made him a leader and teacher of such supreme influence throughout the centuries. But his followers, unlike him, have throughout the past two thousand years in many instances *loaded* their various branches of his religion with creedal statements which are full of their own wofully human frailties. The difference is so enormous as to justify calling his statements....Godlike in comparison. What are, in contrast, these man-made creeds?"

The great mistake Dr. Millikan made is in claiming that these men were "*his followers.*" Christ's followers never in a single instance subscribed to one man-made creed. The false teachers made and accepted the creeds as they apostatized from the truth. Truly the words of the Prophets and Apostles are Godlike, because from God.

WILL GOD ALLOW ONE TO PERISH WHO WILL DO HIS WILL?

TURNING to St. John 7:17, we hear Jesus proclaim: "If any man will do his will, he shall know of the doctrine." It matters not where he may be, in Africa, Asia, Europe, or America, if willing to hear and learn of the Father, he shall be given the opportunity while living. The trouble is that the many are not willing. As Jesus said to those who would not believe in his day: "Ye will not come to me, that ye might have life."—St. John 5:40.

"But," says one, "they might die before having the opportunity of becoming God's adopted children."

That mighty Being by whose laws the wonderful universe is controlled, He who upholds each glorious world in its orbit,

upon whom we depend for the breath of life, is not like man, weak and finite. Will He allow one who will do his will to perish?

Let us turn to I. Tim. 4:8, and read his promise: "Bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Of what do we have the promise? Of this life in which to do the work; and if we do, of eternal life for our reward.

Moffatt, in his translation, renders the verse as follows: "The training of the body is of small service, but religion is of service in all directions; *it contains the promise of life both for the present and for the future.*" What a glorious promise, and how we should work to be worthy of what it offers!

The next verse is very comforting: "This is a faithful saying and worthy of all acceptation." What is a faithful saying? That if we exercise unto godliness the Almighty will give us sufficient time in this life as well as the life to come.

The next verse has often been quoted to prove that God will save all men, indiscriminately: "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe."

We have referred to this point in our first volume, but as it is a passage which is so universally misunderstood, a repetition of the scriptural explanation seems necessary and will not be out of place in this connection.

In one translation from the Greek, the passage reads, "*Who is the Preserver of all men, especially of Believers.*" The original word is "*soter*" and one of its first definitions is "preserver." It also has, "*Kept alive, preserved, to be well off, do well, prosper, to preserve the city or the state.*" God gives us this life, he sends the sunshine and the showers on the just and on the unjust. As the Prophet declared, if God should take away our breath, "all flesh should perish together." As St. Paul also taught, "he giveth to all life, and breath." He gives us this life, a free gift, and if we obey He has promised us eternal life. That is why the Apostle said "*Specially of those that believe.*"

We once read a lecture in which the speaker said: "St. Paul wrote: 'God will have "all men to be saved."'" This testimony is found in I. Tim. 2:4. It is plainly qualified in the context. Paul wished believers to pray for those who were

ruling—"for kings, and for all that are in authority." Why did he wish us to pray for those in authority? "*that we may lead a quiet and peaceable life in all godliness and honesty.*" The *all* is plainly qualified. God wills that all who *live "in all godliness and honesty"* shall be saved.

In II. Tim. 4:10 Paul informs us that "Demas hath forsaken me, having loved this present world." Did Paul teach that Demas would be saved? Speaking of a certain class, Paul said to Titus: "They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate."—Titus 1:16. Did God will that such a class should be saved? Of another man Paul wrote: "Alexander....did me much evil....of whom be thou ware also." Did God will that Alexander be saved?

No, for his works were evil. What did Jesus teach? He said: "He that shall endure unto the end, the same shall be saved.... Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.... Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.... Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein" (Matt. 24:13; 7:20, 21; Luke 12:32; Rev. 1:3).

ARE WE NATURALLY CHILDREN OF GOD?

IN Numbers 14:21 we read: "As truly as I live, all the earth shall be filled with the glory of the Lord." It is the purpose of the Almighty to fill the earth with his glory, his people, righteous men and women.

In a lecture delivered in this city, the speaker made the statement that all humanity are by birth the children of God and are counted the children of Abraham, and will therefore be saved in fulfillment of the promise made to Abraham that "in thee shall all families of the earth be blessed." Judge Rutherford, in his pamphlet entitled *Millions Now Living Will Never Die*, also stated that the promise to Abraham was, "*In thy seed shall all the nations of the earth be blessed.*"

Who are Abraham's seed to whom the blessing was promised? Are they all mankind, or only those who believe and

walk in the steps of Abraham? The late Mr. Russell also affirmed in his book, *The Divine Plan of the Ages*, that "the human race are God's children by creation—the work of his hands.... It is not because the chosen ones were better than others, that God gave them the invitation to the divine nature...."

Is this doctrine in harmony with the Bible? No. It is in direct opposition to the words of the Apostle Peter, who declared: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness, is accepted with him."—Acts 10:34, 35.

We can read in Rom. 4:11, 12, of Abraham and his children: "And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe....who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised." Of whom was Abraham the father? "*Of all them that believe....who also walk in the steps of that faith of our father Abraham.*"

To become a child of Abraham we must believe and learn to walk in his steps, follow his example of obedience to God's commandments. What did Jesus say to the Jews when they said "Abraham is our father"? He said to them: "*If ye were Abraham's children, ye would do the works of Abraham*" (St. John 8:39).

It is almost universally believed that all are naturally children of God, and many believe and teach that He must therefore save His own. In opposition to this theory, the Scriptures plainly teach that the Almighty gives this life a free gift to *all*, and promises eternal life to all who will become His adopted children and obey His righteous laws. Paul declares in Rom. 9:6—8: "Not as though the word of God hath taken none effect....Neither, because they are the seed of Abraham, are they all children.... That is, *They which are the children of the flesh, these are not the children of God.*" Who are not the children of God? All the children of the flesh. That is, we are not the children of God by birth.

Who are the sons of God? We read the answer in Rom. 8:14: "For as many as are led by the Spirit of God, they are the sons of God." By what Spirit must we be led to become a son or a daughter of the Almighty? Jesus will inform us: "It is the spirit that quickeneth; the flesh profiteth nothing:

the words that I speak unto you, they are spirit, and they are life."—St. John 6:63.

What is the spirit which will give life? The words of God. This sentiment is expressed in Ps. 19:7: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." To be converted, we must understand the law of the Lord and thus become God's adopted children. That is why Paul said in Rom. 8:15: "Ye have received the Spirit of adoption, whereby we cry, Abba, Father." This is the same as he taught in Gal. 4:4, 6: "But when the fulness of the time was come, God sent forth his Son,... to redeem them that were under the law, that *we might receive the adoption of sons*. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." If we were already God's children, we would not have to be adopted.

There have always been two classes of those who would heed the call to come into God's family, as Paul testified in Acts 24:14, 15: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers....and have hope toward God which they themselves also allow, that there shall be a resurrection of the dead, *both of the just and unjust*."

In the early hours of the "day of salvation" there were Cain and Abel, the one wicked and the other righteous. Both had complied with the law of adoption, had entered into covenant; but Abel kept the law, while Cain proved unfaithful. God will call all his adopted children to Judgment.

In Matt. 25:14 Jesus is speaking of those who agree to serve him, and says: "For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods." Whom does he call? to whom does he entrust his goods, the wonderful truth? To "*his own servants*."

Jesus taught the same truth in Matt. 13:47, 48: "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore....and gathered the good into vessels, but cast the bad away." The literal net cast into the literal sea does not gather in all the fish, so the gospel net cast into the muddy waters of the sea of nations, during this six thousand years, does not gather in all; for few, in comparison to the

masses, are willing to be caught. But God has never allowed the gospel net to miss one who is willing to agree to keep his law.

God will call to Judgment only those who agree to serve Him. As we read in Rom. 2:6—8, He "will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth....indignation and wrath." Here are the two classes of his children, faithful and unfaithful. Then in verse 12 another class is introduced: "*For as many as have sinned without law shall also perish without law.*" They sin without law, have never come under the law of adoption, therefore shall perish without law, shall never be brought to Judgment.

Paul continues: "*And as many as have sinned in the law shall be judged by the law.*" Who shall be judged by the law? Those who sin in the law. Note carefully the meaning of the words, that all who have "sinned without law....perish without law," never come to Judgment; while those who come under the law, who are adopted into God's family, are judged by the law. They must stand before the Judgment seat of Christ.

Paul also speaks of this class in I. Thess. 4:13—16: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.... For the Lord himself shall descend from heaven....and the dead in Christ shall rise." Who shall be raised when Jesus descends from heaven? The "*dead in Christ.*" Paul tells his brethren not to sorrow over their loved ones who are asleep, as those who have no hope. No hope of what? *No hope of a resurrection.*

We read in St. John 6:44, 45: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." What is written in the prophets? That *all God's children shall be taught the word of the Lord*, and they are the only class whom Jesus ever promised to raise from death's slumber at the last day.

"THEY SHALL BE AS THOUGH THEY HAD NOT BEEN"

WE have plainly proved from the Scriptures that there are

three classes. Two, faithful and unfaithful who come under God's law, and the third class who never accept God's plan of salvation. What will become of this third class? The Lord calls to the children of men: "Come, eat of my bread....forsake the foolish, and live; and go in the way of understanding."—Prov. 9:5, 6. The "*way of understanding*" is the "narrow way" that leads to life, for we read in Ps. 111:10, "A good understanding have all they that do his commandments."

What will happen to those who are wandering out of this way of understanding, who have never come to Jesus by hearing and learning of the Father? God will give us the answer: "The man that wandereth out of the way of understanding shall remain in the congregation of the dead."—Prov. 21:16. Where shall they remain? "*in the congregation of the dead.*" They are the class of whom the Prophet Obadiah speaks in verses 15, 16: "For the day of the Lord is near upon all the heathen:....for as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink....and they shall be as though they had not been." What shall be their condition? "*They shall be as though they had not been.*"

Seeing that God has promised that if any man will do His will he shall know of the doctrine, what a merciful provision of a just God that He allows the heathen, the savages, and the like, to pass into oblivion—*be as though they had not been!* How could He do otherwise, seeing that he gives this present life as a free gift and allows each one to choose his way of life? as we read in Joshua 24:15: "If it seem evil unto you to serve the Lord, choose you this day whom ye will serve."

In the original the word "heathen" means all who are "*strangers to the true religion.*" All who are strangers to the religion of the Bible, who are wandering "out of the way of understanding, shall remain in the congregation of the dead," and are the class of whom Paul speaks as having no hope.

The Prophet speaks of the same class and says: "As the cloud is consumed and vanisheth away: *so he that goeth down to the grave shall come up no more.*"—Job 7:9. Of this class the Psalmist says: "*Like sheep they are laid in the grave: death shall feed on them.... He shall go to the generation of his fathers; they shall never see light. Man that is in honor, and understandeth not, is like the beasts that perish.*"—Ps.

49:14, 19, 20. Notice that it is the man who understands not. He might be as high in worldly honor as was Cyrus who conquered Babylon, and yet having never come into "the way of understanding" he would remain in the congregation of the dead.

The reason that so many will remain in the broad way which leads to destruction (Matt. 7:13, 14) and never come into the narrow way, the way of understanding, is given by Jesus in St. John 3:19: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light." We also read in Isa. 29:9: "Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink."

We marvel that people prefer the darkness to the wonderful light of God's word; but they do, and would rather remain drunk on the fables and traditions of men, on the wine of Babylon, than to have the eyes of their understanding enlightened by the truth (Eph. 1:18).

The Prophet Jeremiah speaks of this class in ch. 51:39, 57, saying that "her princes, and her wise men, her captains, and her rulers....shall sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of Hosts." Who said that the princes, the captains, the rulers and mighty men of earth "*shall sleep a perpetual sleep, and not wake*"? *The Lord of hosts.*

Look at the rulers and mighty potentates of earth; how many of them would follow in the footsteps of Jesus? Consider what he said to his followers! "Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister." —Matt. 20:25, 26.

Can you imagine the meek and lowly Jesus sitting on a golden throne in robes of state, adorned with jewels? Can you think of the humble Peter in like position? As Jesus truly said: "*How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?*" This is the great reason that the princes and rulers of earth are not found in "*the way of understanding.*" They are seeking the gain and honor which man can bestow, and are not willing to work in the humble station where the followers

of Christ are found; and of them Jesus said, "*How can ye believe?*" They are proud, arrogant, haughty, and would never listen to the wonderful words of life. No wonder the Apostle cried: "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?"—James 2:5.

"TRY THE SPIRITS WHETHER THEY ARE OF GOD"

GOD commands: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."—I. John 4:1. How can we know a false prophet? The Lord thus describes them: "They speak a vision of their own heart, and not out of the mouth of the Lord.... I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.... How long shall this be in the heart of the prophets that prophesy lies? Yea, they are prophets of the deceit of their own heart.... Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith."—Jer. 23:16, 21, 26, 31.

It is of this class Jesus spoke when he said: "But in vain they do worship me, teaching for doctrines the commandments of men.... They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."—Matt. 15:9, 14.

If we are teaching anything in opposition to the Word of the Lord, we belong to the false prophets, the blind leaders, and we should be thankful to be shown the error of our ways that we may save ourselves and those who hear us. It is because of the command to try the spirits or teachers that we often refer—in all kindness—to the writings of those who we believe are proclaiming error.

Though the late Mr. Russell has been dead a number of years, we are often asked in regard to what he taught. In place of teaching that there are three classes, as we have so plainly proved there are, he proclaimed that there is to be a resurrection of all the heathen to have a chance for eternal life. No truth is more plainly taught in the Scriptures than that as a man dies so shall he remain—no chance for purification after death. Life is the time to serve the Lord. What did Jesus teach? "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is

righteous, let him be righteous still: and he that is holy, let him be holy still.”—Rev. 22:11.

God’s Plan of the Ages is not to let men moulder away in the tomb after having lived in ignorance of His divine law, and then have to resurrect them in order to have an opportunity to teach and save them; but, as we have proved, He gives all who will do His will an opportunity while living.

“ALL THAT ARE IN THE GRAVES SHALL HEAR
HIS VOICE”

Is this what Jesus said in St. John 5:28, 29? It certainly is, for his words were: “Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth.” Jesus qualified his statement by the definite article *the*, meaning a particular class who shall come forth to Judgment—not all men. At the Judgment of the subjects at the close of the Millennial reign, it will be different; for during the Millennium all shall know the Lord (Heb. 8:11; Rev. 20:12, 13) from the least to the greatest, and all shall be amenable to that Judgment.

Mr. Russell was so anxious to prove that all in this age would be resurrected that in a number of cases he did not quote the words of Jesus correctly. He would say “all that are in *their* graves,” in place of as Jesus said, “all that are in *the* graves.” Several have denied that Mr. Russell ever quoted it in that manner, but in Vol. VI, *The New Creation*, pages 708, 709, we read: “As the Master explained, ‘All that are in their graves shall hear the voice of the Son of Man, and shall *come forth*’.... ‘All that are in their graves shall come forth,’ shall be awakened....” In Vol. I, *Millennial Dawn*, on pages 129, 210, he also said: “‘All that are in their graves.... shall come forth.’ There shall be a restitution of all things.”

Will God restore those of whom He said “*they shall sleep a perpetual sleep, and not wake....and they shall be as though they had not been*”?

Mr. Russell affirmed the same in other volumes, but that does not change the words of Jesus, and he taught in harmony with the Prophets, that “*all that are in THE graves....shall come forth.*”

WHEN SHALL THE CHILD DIE A HUNDRED YEARS OLD?

JUDGE RUTHERFORD, in his *Harp of God*, while endeavoring to prove that there will be a resurrection of all who in this age and in past ages never entered into covenant with God, says:“the Prophet showing that each one shall have at least a hundred years of trial; and if at the end of that time he is persistent in disobeying the Lord, he shall be counted accursed and cut off in everlasting destruction (Isaiah 65:20).”

We shall quote Isa. 65:20: “There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.” To what age does this apply? Shall the dead of past generations be raised and have one hundred years of trial? No. The fulfillment of that testimony is after the Prophet Elijah (Mal. 4:5) comes as a forerunner of Christ’s second advent and the command has gone forth to the nations: “Fear God, and give glory to him; for the hour of his judgment is come.”—Rev. 14:7.

They are the children born during the thousand years of Christ’s peaceful reign on the earth, when all shall know the Lord from the least to the greatest. None shall die under a hundred years old in that age. Living under righteous laws, they shall be taught to live right, and the result of this will be as we read in Isa. 33:24: “*The inhabitant shall not say, I am sick.*” How strange for Judge Rutherford to apply that testimony to those who have lived in this age or in past ages!

The Apostle Peter tells us that the present political heavens and earth—the rulers and those ruled over—shall pass away when Christ comes, and then he tells us that “we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness” (II. Pet. 3:10, 13). The promise to which Peter referred was given in Isa. 65:17, and when that promise is fulfilled—after Christ comes—all blessed with life during the Millennium shall live to be at least one hundred years old.

DID CHRIST COME IN 1874?

MR. Russell and Judge Rutherford are as much mistaken in believing in a universal resurrection of those who lived in

past ages as they were in regard to Christ's coming and the close of Gentile times. In Series II of *Studies in the Scriptures, The Time is at Hand*, pages 170, 171, Mr. Russell says: "In the preceding chapter we presented evidence showing that the 'Times of the Gentiles,' or their lease of dominion, will run fully out with the year A. D. 1914, and that at that time they will all be overturned and Christ's Kingdom fully established. That the Lord must be present, and set up his Kingdom, and exercise his great power so as to dash the nations to pieces as a potter's vessel, is then clearly fixed; for it is 'in the days of these kings'—before their overthrow—i.e., before A. D. 1914—that the God of heaven shall set up his Kingdom.... The next chapter will present Bible evidence that 1874 A. D. was the exact date of the beginning of the 'Times of Restitution,' and hence of our Lord's return."

To think that Mr. Russell told us that Christ came in 1874, now sixty years in the past, and that the Kingdom was to be set up in 1914 A. D.!

In his pamphlet, *Millions Now Living Will Never Die*, Judge Rutherford says: "Here, then, we definitely see that the Gentile times ended in the fall of 1914." In his work, *The Harp of God*, he also states: "The time of the Lord's second presence dates from 1874, as above stated."

These statements reveal that Judge Rutherford was of the same mind as Mr. Russell. One great difficulty with both is that, instead of searching for the fulfillment of Bible events according to Bible time, beginning with Abib the first month of the Bible year—which always begins in the spring—they accepted Roman or pagan time which began the year with January, named after the pagan god of war, Janus. If they had believed the words of Daniel (7:25), that a great Roman power would arise which would change God's time and laws, they would not have asserted that Christ came in 1874 and the Kingdom was to be set up in 1914. With such doctrines being taught, is it any wonder that many people think an intelligent person could not be religious?

HAVE ABRAHAM, ISAAC, SAMUEL, DANIEL, ISAIAH,
AND ALL THE HOLY PROPHETS BEEN
RESURRECTED?

IN Series IV, *The Day of Vengeance*, Mr. Russell said: "The beginning of the earthly phase of the Kingdom in the

end of A. D. 1914 will, we understand, consist wholly of the resurrected holy ones of olden time,—from John the Baptizer back to Abel;—‘Abraham, Isaac, Jacob and all the holy prophets....’ While these ancient worthies will have neither part nor lot in the spiritual Kingdom, because not ‘called’ thereto....yet they will occupy a position of preferment above the world.”

In *Millions Now Living Will Never Die*, Judge Rutherford affirmed: “The chief thing to be restored is the human race to life; and since other Scriptures definitely fix the fact that there will be a resurrection of Abraham, Isaac, Jacob, and other faithful ones of old....we may expect 1925 to witness the return of these faithful men of Israel from the condition of death, being resurrected and fully restored to perfect humanity....these can never be a part of the heavenly class; they have no heavenly hopes; but God has in store something good for them.”

This is February, 1934, Roman time, and according to Mr. Russell the Lord has been present for the past sixty years, the Prophets resurrected for twenty years, and yet we have never heard a word from them or seen a manifestation of their power, and during the time the world has been steadily growing worse! According to Judge Rutherford the Prophets have been resurrected for only the past nine years, and yet he claims that Mr. Russell was the faithful and wise servant raised up in these days to give us meat in due season! Such false teachings as “the Lord is already here, and the saints have been raised,” have caused scoffers to multiply and cast reproach upon the Bible.

If Mr. Russell’s theories were true, the Prophets and all the faithful before John the Baptist “will have neither part nor lot in the spiritual Kingdom,” *but simply “occupy a position of preferment above the world”!* Can anyone who loves truth believe that Abel, Abraham, Hannah, Samuel, Isaiah, Daniel, yes, all the faithful before Christ, shall never attain to immortality—the divine nature—shall never have a part in the spiritual Kingdom? How false is such a theory!

Paul tells us in Rom. 4:11 that Abraham was the “father of all them that believe”; but according to Mr. Russell the father will only attain to earthly perfection, while the children gain the immortal state. Paul also informs us that “*if ye be Christ’s, then are ye Abraham’s seed, and heirs according to*

the promise" (Gal. 3:29). Will the heirs of the Kingdom only attain to human perfection?

They asked Jesus: "Lord, are there few that be saved?" and in his answer to them he said: "There shall be weeping.... when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, *in the kingdom of God, and you yourselves thrust out.*"—Luke 13:23—28. Among the few to enter the Kingdom he named the faithful of old. All the faithful of the six thousand years have the promise of reigning with Jesus (Rev. 2:26; 3:21; 5:10), whether called out before Christ's day or since. They are the Isaac seed promised to Abraham; while the faithful of the Millennium will be the Ishmael seed or subjects. Together they comprise "*the two families which the Lord hath chosen*" (Jer. 33:24—26).

WHAT A GATHERING IT WOULD BE!

WHEN we think of the present condition of the world we can better realize that what the Apostle Paul foretold is coming true—"that in the last days perilous times shall come." In *The Literary Digest* of December 17, 1932, we read under the title 'TEEN AGE MURDERERS—"A fifteen-year-old boy, son of a school-teacher, killed a policeman who ordered him out of a swimming-pool. A sixteen-year-old boy, son of a business man, killed the mother of his stepmother because she refused to let him use her car to drive to a church dance. A seventeen-year-old boy, from a family of moderate circumstances, not underprivileged, killed one man, attacked two girls, and shot five Mexicans, 'just for the fun of it'.... And this in face of the fact that society has provided more agencies for the welfare of childhood and youth than civilization has ever known before. To mention the Y. M. C. A., the Boy Scouts, the Big Brothers, and various church organizations is just to begin the list.... An analysis of crime records of eight months by the United States Bureau of Investigation discloses, according to the Associated Press, that....nearly one in five of all persons arrested were between nineteen and twenty-two, the boys of nineteen holding the ranking position among lawbreakers of all ages. There were 10,926 youths of nineteen arrested.... The number under twenty arrested for automobile theft was 3066.... Some 500 offenses were committed by boys and girls not yet fifteen, the crimes ranging from five murders to 128 thefts and 139 burglaries.... Detroit

had twenty-nine cases of youths charged with robbery under arms in court during November. One boy, fifteen, was accused of fifty offenses. Another, eighteen, was charged with twenty-four gas-station robberies."

This is only what is occurring constantly, and we shudder as we hear of such terrible deeds committed by even the young. Can you wonder that we have spent most of our life in mission work, endeavoring to help save as many as we can from destruction! With nine murders committed in Chicago in one night, and—according to population—similar records in many smaller cities, can we not realize what a work Jesus will have to do when he returns to make this old earth a fit place in which to live!

In spite of all this, Mr. Russell and Judge Rutherford inform us that it is the purpose of the Almighty to resurrect all the wicked of every age! Mr. Russell even tells us that Nero shall have a resurrection.

In Vol. 6, *Millennial Dawn*, page 717, we read: "We will readily perceive that Nero, on coming forth, will find himself in the midst of very different social conditions from those prevailing when he died.... He will find himself well known through the pages of history, and in general *contempt* because of his abuse of his powers and opportunities,—not only as the murderer of his own mother, but also as the persecuter and torturer of the Lord's faithful ones."

What was Nero? Not only the murderer of his own mother, but of his wife, of his most faithful friend Seneca, and many others. He certainly was an inhuman monster. Considering his age, where in history can you find a greater murderer and libertine? The historian says that he died at the early age of 31, A. D. 68. And yet, according to our *Millennial Dawn* friends, we will have him back on earth again! What an insult to the wisdom of God and the intelligence of man! If such characters as Nero are to have a resurrection, it would be true of all the worst characters of past ages.

We shall quote some extracts from history to show what a gathering it would be. "The mind is overpowered by the thought of the multitudinous throngs of ignorant idolaters who in their various races and nations have peopled the Eastern world. Think of the many millions of India, the hordes of China....and then to conceive of the repetition of these enormous masses, many times over in the past genera-

tions.... All of the great empires of the Eastern world lie below the 40th parallel of latitude. To the north of the parallel and over the full breadth of Asia extend two vast chains of mountains. The vast interval of territory, across which flow the rivers descending from the mountain ranges, is measured by thousands of miles. They were from the earliest ages inhabited by tribes of wandering barbarians, known in different eras as Scythians, Huns, Tartars, Turcomans, Mongols, etc.

"To form a conception of the multitudes of mankind who have inhabited these mountainous plains of the Asiatic continent....would be difficult indeed. Millions beyond computation have from time to time descended to conquer the fair provinces that lay below them. In vain did China rear her northern wall, in vain did the Indian aborigines trust to protection to the Himalayas, and in vain did the Persian Empire make headway against its incursions. Empire after empire has fallen, submerged beneath the deluge of savage force that broke age after age upon the South from these fountains of barbaric life.

"Remember the names of Assyria, Persia, and Arabia, and try to imagine how many millions have lived in those various empires. What armies of ignorant fanatics have rolled forth age after age from ancient and modern Arabia alone!

"Turning to the Southern Oceanic hemisphere a new barbaric scene opens in the more than hundred isles of the great Pacific archipelago. These islands contain a population of immense numbers who, until improved by civilization, were barbaric, and such they seem to have been from time immemorial. Everlasting war was carried on by savages: cannibalism, the last brutal revenge against a fallen adversary; the degradation of woman carried to an excess from which Northern barbarians would have revolted; inhuman conduct to the sick and aged at which the hearer stands aghast with indignation; a habit of worshipping a set of gods the sight of which in our museums causes horror and unspeakable contempt by turns; customs so filthy that the pen refuses to relate them; an ignorance so profound that all manner of reading, writing and arithmetic beyond the counting of a few digits were beyond their comprehension; all these features combined to form as hideous a portrait of humanity as the globe could furnish.

"Let any tolerably informed reader of the ancient history of Europe meditate on the names of Norway, Sweden, Russia, Ireland, England, France, Spain, Germany, Poland, and he will quickly perceive that another mass of barbaric life extends itself in many strata over these territories, and lasts for many centuries in incalculable numbers. Again the end is not yet: another world opens before us in Africa, that fruitful mother of barbarians and slaves."

What a band we should have to meet! Nero would find among that number quite a congenial company with whom to associate. Many of them would rather eat us than learn the truth. Add to these hordes the barbarians now living, and what a gathering it would be! And our friends of the International Bible Students' Association tell us the hand of the Lord is so shortened and He has so little material that He will raise up this band of barbarians!

How much wiser is God's plan—to give all who will do His will an opportunity while living; and to allow the rest to enjoy what they can in this life and then "*be as though they had not been.....sleep a perpetual sleep and not wake*"!

We entreat you, dear reader, to be like those noble Bereans of old: search the Scriptures to see if these things be so, and you will find that this is God's Eternal Plan of the Ages; and then go to work and make yourselves worthy of God's mercy by putting all iniquity far away.

Last night I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then looking in, I saw upon the floor
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he, and then with twinkling eye,
"The anvil wears the hammers out, you know."

"And so," I thought, "the anvil of God's Word,
For ages skeptic blows have beat upon;
Yet, though the noise of telling blows was heard,
The anvil is unharmed, the hammer's gone."

THE TRUE DATE OF CHRIST'S BIRTH

UNDER the title: "Origin of Christmas, Its Associations and Superstitions," a Washington, D. C., paper says: "Though 600,000,000 Christians the world over celebrate Christmas year after year, comparatively few are aware that the observance can be traced to pagan festivals antedating Christianity many centuries. Contrary to the popular belief, Christmas is not the anniversary of the birth of Christ. It is evident that Christ was not born at Christmas time, for the Bible says the flocks were out grazing and that does not happen in the Holy Land in midwinter. The actual date was probably some time in the spring. When the New Style calendar was adopted the observance fell on Dec. 25. That period was already the main pagan festival—the feast of the winter solstice—and it was natural to celebrate the Christian festival at the same time.

"Though Christmas is a Christian celebration, it has borrowed many rites from the pagan festivities of Europe and Asia. Before the Christian era people used to fear that the sun was dying when the days grew short and dark in the month that is now December, and when the days lengthened they would rejoice and celebrate because the sun was coming back to them. The winter solstice or time of the shortest day was a festive and religious occasion. In old Rome it had the honored name of the 'birthday of the unconquered sun.' It was the time when the sun, having descended to its lowest point in the heavens and brought the shortest day, began to rise again and lengthen the hours of sunlight. Chinese and Hindus employed fireworks in their religious festivals long before Europeans knew of gunpowder. Ancients used firecrackers, Roman-candles and fireworks in connection with the winter solstice celebration. Civilization has incorporated these pagan customs in modern religious observances. In Italy and a few other countries fireworks are extensively used at Christmas and on other religious occasions. Christmas eve in some of our own Southern states resembles the Fourth of July.

"Some say the yule-log was the center of bonfires which the pagan Scandinavians lighted in honor of their god Thor at

the time of the winter solstice, and Christmas coming at that time the yule-log burning was continued by the Scandinavians after their conversion. Holly was used to decorate the houses and temples at Rome at the time of the 'Saturnalia' or feast of Saturn. The holly was dedicated to Saturn and was said to have many healing virtues. In India and Persia the followers of Zoroaster, the founder of fire-worship, would soak pieces of holly bark in water and throw the infusion in the faces of newly born babes, believing this would insure them prosperity.

"Many countries claim the honor of giving the first Christmas tree to the world. A very old legend declares that it is the gift of St. Winifred, missionary to Germany in the eighth century. The Germans worshipped Thor in those days and held the oak sacred, sacrificing human beings beneath its spreading branches at festival times. Ancient sun-worshippers decorated trees, because they thought a spreading tree was like the sun. They employed lights to signify the lightning; apples, nuts and balls to signify the sun, moon and stars, and figures of animals to denote the animal sacrifices which were made to their gods. In pagan days dancing was usually accompanied by singing, and later dancing and singing continued to go together.

"Sometimes it seems as if it was inappropriate to celebrate the birthday of Christ by feasting and revelry. It is true that the religious aspect of the day has been too much lost sight of. But habits and customs are so ingrained in the human race that it is impossible to eradicate them altogether. And so the ancient pagan symbolism and folklore practices have persisted, in spite of all efforts to discourage them."

Who can doubt the pagan origin of the world's Christmas after reading this article? Think of celebrating Christ's birth with pagan ceremonies! It is true that the masses of mankind will in many things continue to be governed in their religious ceremonies by pagan practices; but we can, if we will, cast aside all pagan myths and superstitions.

When the church apostatized she turned more and more to pagan myths and customs, but under the influence of the Reformation and especially with the discovery of America and the greater freedom which it brought, mankind seemed to become more free from superstition; now they not only seem to be but are retrograding. As the author of *Religion and the Mind of To-Day* says: "There are, I think, in our

social life many symptoms of moral confusion and disintegration that present striking and even startling analogies to the decadent paganism of the Roman world under the Cæsarsthe recrudescence of paganism may become the recrudescence of barbarism.... What we have in mind now is the decaying paganism which primitive Christianity confronted and conquered by the might of a new moral energy."

Truly, *primitive* Christianity, as the historian informs us, would not offer one grain of incense on any pagan altar, but the apostate Christianity gradually accepted many of the pagan ceremonies, and as a result we have the present observance of Christmas. The account of events which have occurred in recent years in sections of Pennsylvania, where belief in witchcraft is prevalent, leading even to murder, reads like similar occurrences of the eleventh century and are evidence of the recrudescence of paganism.

WHY THE CHURCH OBSERVES DECEMBER TWENTY-FIFTH AS CHRISTMAS

IN *The Golden Bough*, by Sir James George Frazer, we read: "We have seen that many peoples have been used to observe an annual period of license, when the customary restraints of law and morality are thrown aside, when the whole population give themselves up to extravagant mirth and jollity, and when the darker passions find a vent which would never be allowed them in the more staid and sober course of ordinary life. Such out-bursts of the pent-up forces of human nature, too often degenerating into wild orgies of lust and crime, occur most commonly at the end of the year, and are frequently associated, as I have had occasion to point out, with one or other of the agricultural seasons, especially with the time of sowing or of harvest. Now, of all these periods of license the one which is best known....is the Saturnalia. This famous festival fell in December, the last month of the Roman year, and was popularly supposed to commemorate the merry reign of Saturn.... Yet the bright tradition of his reign was crossed by a dark shadow: his altars are said to have been stained with the blood of human victims, for whom a more merciful age afterwards substituted effigies."

The writer then relates an occurrence where a young soldier was chosen to act the part of Saturn—to live for

thirty days indulging every passion and pleasure, then to die. The youth, refusing to take the part, was beheaded. Then he says: "This account sets in a new and lurid light the office of the King of the Saturnalia, the ancient Lord of Misrule, who presided over the winter revels at Rome in the time of Horace and Tacitus. It seems to prove that his business had not always been that of a mere harlequin or merry-andrew whose only care was that the revelry should run high and the fun grow fast and furious, while the fire blazed and crackled on the hearth.... When we compare this comic monarch of the gay, the civilized metropolis, with his grim counterpart of the rude camp on the Danube, and when we remember the long array of similar figures, ludicrous yet tragic, who in other ages and in other lands, wearing mock crowns and wrapped in sceptred palls, have played their little pranks for a few brief hours or days, then passed before their time to a violent death, we can hardly doubt that in the King of the Saturnalia at Rome, as he is depicted by classical writers, we see only a feeble emasculated copy of that original, whose strong features have been fortunately preserved for us by the obscure author of the Martyrdom of St. Dasius."

Continuing, we read: "Among the gods of eastern origin who in the decline of the ancient world competed against each other for the allegiance of the West was the old Persian deity Mithra. The immense popularity of his worship is attested by the monuments illustrative of it which have been found scattered in profusion all over the Roman Empire.... There can be no doubt that the Mithraic religion proved a formidable rival to Christianity.... An instructive relic of the long struggle is preserved in our festival of Christmas, which the Church seems to have borrowed from its heathen rival. In the Julian calendar the twenty-fifth of December was reckoned the winter solstice, and it was regarded as the Nativity of the Sun, because the day begins to lengthen and the power of the sun to increase from that turning point of the year.... The Egyptians even represented the new-born sun by the image of an infant which on his birthday, the winter solstice, they brought forth and exhibited to his worshippers.... Now Mithra was regularly identified by his worshippers with the Sun, the Unconquered Sun, as they called him; hence his nativity also fell on the twenty-fifth of December.... At the third or the beginning of the fourth century the Western

Church....adopted the twenty-fifth of December as the true date, and in time its decision was accepted also by the Eastern Church. At Antioch the change was not introduced till about the year 375 A. D.

"What considerations led the ecclesiastical authorities to institute the festival of Christmas? The motives for the innovation are stated with great frankness by a Syrian writer, himself a Christian. 'The reason,' he tells us, 'why the fathers transferred the celebration....to the twenty-fifth of December was this. It was a custom of the heathen to celebrate on the same twenty-fifth of December the birthday of the Sun.... Accordingly when the doctors of the Church perceived that the Christians had a leaning to this festival, they took counsel and resolved that the true Nativity should be solemnised on that day.'.... Taken altogether, the coincidences of the Christian with the heathen festivals are too close and too numerous to be accidental. They mark the compromise which the Church in the hour of its triumph was compelled to make with its vanquished yet still dangerous rivals. The inflexible Protestantism of the primitive missionaries, with their fiery denunciations of heathendom, had been exchanged for the supple policy, the easy tolerance, the comprehensive charity of shrewd ecclesiastics, who clearly perceived that if Christianity was to conquer the world it could do so only by relaxing the too rigid principles of its Founder, by widening a little the narrow gate which leads to salvation."

How fast and how easily the apostate church broadened out the way by accepting the pagan days and ceremonies, thus enticing the pagan crowds into her fold!

In a late work entitled *Whither Mankind*, edited by Charles A. Beard, James Harvey Robinson says: "Syncretism is the name given by historians of religion to the re-combinations and blendings and modifications of traditional elements which enter into all seemingly new religions. And as Hatch, Reville, Legge, Harnack, Glover, Conybeare and many others have shown, Christianity is in no way an exception. It is explicitly founded on the ancient religious belief of the Hebrews, but many tributaries which did not have their origin in the hills of Palestine augmented its stream during its development under the Roman Empire.... Christmas and Easter, for example, far antedate, as festivals, their adoption by the Christian churches.... It would be like interrupting a Christmas

party to read an article from *Hastings' Encyclopædia of Religion and Ethics* to prove the unauthenticity of the accepted date of Jesus' birth."

MANY PAGAN GODS SAID TO BE BORN ON DECEMBER TWENTY-FIFTH

KERSEY GRAVES, an atheist, in his *Christianity Before Christ*, is endeavoring to prove that the Bible is only patterned after pagan myths, and he says: "Divested of all explanation, the announcement of the fact that the time of the birth of many of the incarnated Gods and Saviors of antiquity was fixed at the same period, and this period the twenty-fifth of December, celebrated all over Christendom as the birthday of Jesus Christ, would sound marvelously strange, especially when it is noticed that this period formerly dated the birth of a new year—the birth of King Sol. And when we find that the ancient pagans were in the habit of celebrating this venerated twenty-fifth of December as the birthday of their Gods in the same manner Christians now celebrate it as the birthday of Christ, we are driven to admit that something more than mere fortuitous accident must be adduced to account for the coincidence.

"According to Dr. Lightfoot, they were employed in celebrating the birthday of a pagan God (Adonis) on the very night Christians assign for the birth of Christ. And Robert Taylor informs us that nearly all the nations of the East were once in the habit of rising at midnight to celebrate the birthday of their gods, on the twenty-fifth of December.... Bacchus of Egypt, Bacchus of Greece, Adonis of Greece, Chrishna of India, Chang-ti of China, Chris of Chaldea, Mithra of Persia, Sakia of India, were all born on the twenty-fifth of December, according to their respective histories. Chrishna is represented to have been born at midnight on the twenty-fifth of the month Savarana, which answers to our December, and millions of his disciples celebrated his birthday by decorating their houses with garlands and gilt paper, and the bestowment of presents to friends. The Rev. Mr. Barret tells us, 'It was once common for the women in Rome to perambulate the streets on the twenty-fifth of December, singing in a loud voice, "Unto us a child is born."' The twenty-fifth of December, then, it will be observed, was marked as the birthday of

the incarnated Gods, Saviors, and Sons of God, of many of the religious systems of antiquity, long prior to the birth of Christ. And why his birth was fixed at that date is not hard to account for....the twenty-fifth of December was selected as his birthday, because it was the birthday of other Gods, and because it was regarded by the heathen, from time immemorial, as the birthday of Sol.... These events signalized the twenty-fifth of December, and made it a period of sufficient importance to lead the early Christians to suppose it must have been the birthday of their Messiah."

How woefully this man is mistaken! The early Christians never supposed that Christ was born on that date, and when the apostate church began to observe it the true Christians protested with voice and pen against the pagan rites, as we can prove. We willingly admit that the pagans claimed their gods were born on that date, but we most emphatically deny that Christ, our coming King, was born on that pagan day.

Did you ever read of December in the count of Bible time? Did not the Prophet Daniel foretell (Dan. 7:25; 8:12, 13) that a great Roman power would arise and change God's time and laws? and has it not been changed from Abib the first month of the Bible year to January the first month of the pagan year? and was not January named after the pagan god Janus?

To prove that the *early Christians* did not accept the pagan festival, we turn to the *New Schaff-Herzog Encyclopædia of Religious Knowledge* and read as follows: "The celebration of Christmas as a special Christian festival spread rapidly from the middle of the fourth century onward. The pagan Saturnalia and Brumalia were too deeply entrenched in popular custom to be set aside by Christian influence.... Christian preachers of the West and nearer East protested against the unseemly frivolity with which Christ's birthday was celebrated, while Christians of Mesopotamia accused their Western brethren of idolatry and sun-worship for adopting as Christian this pagan festival. Yet the festival rapidly gained acceptance, and became at last so firmly established that even the Protestant revolution of the sixteenth century was unable to dislodge it."

Instead of establishing a point against the Bible as Mr. Graves was endeavoring to do, the very point he cites is evidence of its truthfulness. The fact that so-called Christians

now celebrate the twenty-fifth of December as Christ's birthday in about the same manner as the pagans formerly celebrated the day as the birthday of their gods, does not prove that Christ was born on that day; it simply proves that the church apostatized and accepted the pagan beliefs, just as Daniel, Jesus, and Paul foretold they would.

Mr. Graves, knowing the claim of many that the day of Christ's birth has never been revealed, then makes another thrust at Christ and the Bible by saying: "So that it is still an open question as to when Christ was born. What day of the month, what year, or what century it took place in, is still unknown. This circumstance is, as before suggested, sufficient of itself to utterly prostrate all faith in the divine claims for Jesus Christ. What would be thought of a witness who should testify in court to the truth of an occurrence of which he did not know the year, or even the century, in which it took place.... Would the court accept such testimony?"

The atheist's accusation would be just, if it were true, but, thank God! it is not true. What would you think of a God, all-wise, who would cause His Prophets to foretell again and again the birth of His most obedient Son, and his Apostles to confirm it many times, and yet never would cause them to reveal the date of such a great event? We do not worship such a God and can prove that God caused the true date to be revealed in terms too plain to be mistaken. Accepting as true what has been taught, the atheist is not to blame for the charge he has made, but the many false teachers are to blame for accepting the pagan date and not searching in God's Word to find the true date, and thus prove the accusation of the atheist false.

THE PRIMITIVE CHRISTIANS DID NOT OBSERVE DECEMBER TWENTY-FIFTH

In a *History of Christmas*, the writer, Clement A. Miles, in speaking of the opposition of the early fathers to the pagan feast days, says: "The conflict is keen at first; the chief authorities fight tooth and nail against these relics of heathendom, these devilish rites, but mankind's instinctive paganism is insuppressible, the practices continue as ritual, though losing much of their meaning, and the church, weary of denouncing, comes to wink at them, while the pagan joy in earthly life begins to color her own festival.... We find then

many pagan practices concealed beneath a superficial Christianity....but side by side with these are many usages never Christianized even in appearance, and obviously identical with heathen customs, against which the Church thundered in the days of her youth....grown old and tolerant, she has long since ceased to attack them."

What a wonderful fulfillment of prophecy! In the days of her youth, when the Church had not yet been turned from the truth to fables, she thundered against these pagan festivals; but at last she apostatized and truth lay dead for the long night of twelve hundred and sixty years. Now that the midnight cry has sounded (Matt. 25:5, 6), and we have been turned away from the fables to the truth, we must cry aloud and spare not and tell the world they will be lost if found observing pagan time or believing pagan doctrines.

In a work entitled *Christmas, Its Origin and Associations*, by William Dawson, we learn: "The feast of the Nativity, and most of the other ecclesiastical anniversaries, were originally fixed at cardinal points of the year, without any reference to the dates of the incidents which they commemorate." This is a good point to remember: *they wished to put certain events at certain times, so they paid no attention to the time the events had happened.* The writer continues: "Thus the annunciation of the Virgin Mary was placed on the 25th of March, or about the time of the vernal equinox....and the birth of Christ at the time of the winter solstice." They wanted to place Christ's birth at the time of the pagan Saturnalia, so said that the angel appeared to Mary on the 25th of March.

Then the writer says: "Christmas was fixed at the time of the year when the most celebrated festivals of the ancients were held in honor of the return of the sun.... The Saxons and other Northern nations kept a festival at this time of the year in honor of Thor, in which they mingled feasting, drinking and dancing with sacrifices and religious rites. It was called Yule or Jule.... The Bacchanalia and Saturnalia of the Romans had apparently the same object as the Yuletide, or feast of the Northern nations.... In the course of them, as is well known, masters and slaves were supposed to be on equality: indeed, the former waited on the latter.... Toward the end of the feast a king or ruler was chosen.... The Emperor Nero himself is known to have presided at the Saturnalia, having

been made by lot the *Rex bibendi*, or master of the revels. Indeed it was at one of these festivals that he instigated the murder of the young Prince Britannicus....and the atrocious act was committed amid the revels over which Nero was presiding as master."

THEY TRIED TO SERVE CHRIST AND THE PAGAN GODS TOGETHER

"IN proceeding with our historical survey, we must recollect that in festivities of Christmastide there is a mingling of the divine with the human elements of society, the establishment and development of a Christian festival on pagan soil and in the midst of superstitious surroundings.... The old hall of Roman justice and exchange was not deemed too secular to be used as a Christian place of worship. Pagan statues were preserved as objects of adoration, being changed but in name. The ceremonies of Christian worship were accommodated as far as possible to those of the heathen, that new converts might not be startled at the change, and at the Christmas festivals Christians indulged in revels closely resembling those of the Saturnalia.

"After the conquest of England Christ and Thor were worshiped side by side.... As papal Rome preserved many relics of heathen Rome so, in like manner, Pope Gregory, in sending Augustine over to convert the Anglo-Saxons, directed him to accommodate the ceremonies of the Christian worship as much as possible to those of the heathen, that the people might not be too much startled at the change.... Some of the English even tried to serve Christ and the older gods together, like the Roman Emperor, Alexander Severus, whose chapel contained Orpheus side by side with Abraham and Christ.... Roedwalk of East Anglia resolved to serve Christ and the older gods together, and a pagan and a Christian altar fronted one another in the same royal temple."

They wanted to lure the pagans into their fold, so combined the two; thus the deadly wound was healed, and the old pagan doctrines came forth under another name. Does not this prove the Bible true? For Daniel, Jesus, and Paul foretold that mankind would be turned from the truth to fables and thus change God's time and laws (Dan. 7:25; 8:12; Matt. 25:5; II. Tim. 4:3, 4).

DID A LITERAL STAR HERALD CHRIST'S BIRTH?

IN the article from which we first quoted, the writer says: "The star of Bethlehem is disputed by skeptics. Some people believe that this guide for the travelers of the East was miraculous; others contend it could well have been the planet Venus or any of the heavenly bodies except the sun or moon. Still others believe it is a variable or 'new' star, flashing up at intervals of three or four centuries. There is no scientific evidence of such a phenomenon at the time of Christ's birth, but there must have been some foundation for the Biblical account."

Many people, ignorant of the magnitude of the heavenly bodies, thought that the literal stars could leave their orbits and thus announce the advent of noted personages.

Mr. Graves, still intent on proving that the Bible is founded on pagan myths, says: "Mr. Higgins remarks that 'Among the ancients there seems to have been a very general idea that the arrival of Gods and great personages who were expected to come, would be announced by a star.'.... And it is a historical fact that should be noted here that the practice of calculating nativities by the stars was in vogue in the era and country of Christ's birth, and had been for a long period previously in *various* countries.... In the history of the Hindoo Savior Chrishna, we are told that 'as soon as Nared, who, having heard of his fame, had examined the stars, he declared him to be from God'.... The Roman Calcidus speaks of a 'wonderful star, presaging the descent of a God amongst men'.... A star is said to have foretold the birth of the Roman Julius Cæsar. The Chinese God Yu was not only heralded by a star, but conceived and brought to mortal birth by a star."

We do not doubt that the pagans believed in astrology, believed that the stars and planets influenced their destiny, and when the church apostatized and turned from the truth to fables, we know that she adopted the pagan beliefs; but in every instance the Prophets condemned such superstition, and no *true* Christian ever believed such false doctrines.

God condemned all astrologers, for the Prophet proclaimed: "Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast labored from thy youth; if so be thou shalt be able to profit, if so be thou mayest pre-

vail. Thou art wearied in the multitude of thy counsels. Let now the astrologers [margin—"viewers of the heavens"], the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee. Behold, they shall be as stubble."—Isa. 47:12, 13. It is quite all right and inspiring to gaze upon the wonderful worlds which revolve in the immensity of space as manifesting the finished work of an all-wise God, but wrong to try to read our fate in their changing cycles.

In place of even reading the definitions of the word "star," Mr. Graves said: "We find a much stronger and more conclusive case in the New Testament, where Matthew represents a star as breaking loose from its orbit, and traveling some millions of miles, in order to stand over the young child Jesus, as he lay amongst the oxen and asses in a stable. Wonderfully accommodating star indeed! How did its inhabitants feel while thus traveling with the velocity of lightning? This achievement would not only require life, but an active intelligence, on the part of the star, as it is represented as being an act of the planet itself.... As shown above, the stupendous orbs of night were represented by Jew, Pagan and Christian as breaking away from their orbits, and running hither and thither, like a fly on a ceiling, or a ball from a sky-rocket, being regarded as mere jack-a-lanterns, that could appear any where at any time creative fancy might dictate or require; while science teaches that the stars are stupendous orbs, some of them a thousand times larger than the planet on which we live, and that they could not depart one rod from their accustomed orbits without breaking up the whole planetary system, and destroying the universe.... We will only observe further that the ancient Hindoos, Egyptians, Chaldeans, Syrians, Mexicans, etc., took great account of stars, and employed them on all important occasions, especially on long journeys and at the births of Gods and great personages—a circumstance which aids in explaining the star chapter in the gospel history of Christ."

We do not doubt that the pagan nations thought of the stars as this writer has here represented, but no such pagan fiction is found in the Bible. Mr. Graves is not as much to blame as are the false teachers, who, claiming to understand the Bible, have taught such false ideas, but both are to blame for not turning and reading the definitions of the word "star." Even

Webster defines it: "To be bright, or attract attention....a person of brilliant or attractive qualities." From the Hebrew we read: "Metaphorically, used of an illustrious *prince*"; and in the Greek: "Metaphorically of *illustrious persons*." We thus prove that in the English, Hebrew, and Greek the word "star" can apply to noted people.

In Gen. 37:9, 10 we are informed that Joseph dreamed a dream; and of that dream he said: "*Behold, the sun and the moon and the eleven stars made obeisance to me.*" And his father, when he heard of the dream, said: "What is this dream that thou hast dreamed? Shall *I and thy mother and thy brethren* indeed come to bow down ourselves to thee to the earth?" Jacob knew that it had no reference to the literal sun, moon, or stars, but that he was represented by the sun, the mother by the moon, and the eleven brethren by the stars. Again in Num. 24:17, speaking of Christ, it says: "There shall come a star out of Jacob, and a Sceptre shall rise out of Israel."

We are informed in Luke 2:8—12 that there were shepherds watching their flocks at night upon the plains of Judea and an angel appeared to announce the birth of Jesus. "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy.... For unto you is born this day in the city of David a Saviour, which is Christ the Lord." When Matthew relates the occurrence he tells us that wise men came from the east to Jerusalem, asking: "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." The false teachers have commonly proclaimed that these "wise men" had come from a distant land—some Magi or astrologers. Even in *A New Commentary*, edited by Bishop Gore of England, the interpreters of Matthew are ignorant of the identity of the "wise men" and imagine they were Magi from a foreign land, that they were astrologers, and they also think that the circumstance "seems to involve ignorance of the nature of the stars," as though Matthew had reference to a literal star!

It is such teachings as these that have caused the gentleman to whom we have referred to say: "We will suggest it as rather a singular circumstance that the divine Father, in his infinite wisdom, should have chosen to reveal the intelligence of the birth of his son Jesus Christ to a set of nomadic heathen idolaters hundreds of miles distant (though known as

'wise men' because of their skill in astrology) before he made it known to his own 'chosen people' (the Jews), who had ever regarded themselves as the recipients of his special favors. And perhaps it is still more singular that these pagan pedestrians should have been denominated 'wise men.'"

We can know that the God of heaven, all-wise, would never have revealed the birth of Jesus to some Persian astrologers, stargazers, when He had already condemned such practices; neither would the Apostle have termed such men "wise."

We turn to the Greek word "*magos*" here translated "wise," and some of its definitions are: "One of the priests and wise men of Persia who interpreted dreams—any enchanter or wizard, and in a bad sense a juggler, quack." The same word is translated "sorcerer" in Acts 13:6, 8. Would Matthew call such men wise? We look to find another meaning to the word, and we read: "Probably from the same root as '*megas*.'" We thus learn that "*megas*" is from the same root as "*magos*." Turning to "*megas*" we read: "*Great; full grown; rose to greatness; to say something marvelous, great, mighty; to esteem of great importance.*" As an example of its use, Wigram, in his *Englishman's Greek Concordance*, gives Matt. 20:26, 27: "But it shall not be so among you: but whosoever will be *great* among you, let him be your minister; and whosoever will be *chief* among you, let him be your servant." It also gives Mark 10:42, 43: "Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them; and their *great* ones exercise authority upon them. But so shall it not be among you: but whosoever will be *great* among you, shall be your minister. And whosoever of you will be the chiefest, shall be servant of all."

In the Bible, men and women are counted great or wise because they are humble or willing to learn and keep the commandments of God. As the Apostle James says: "Who is a *wise man* and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom."—ch. 3:13. The humble fishermen whom Jesus chose for his Apostles became wise, became great, because they were humble and willing to sit at the Master's feet to learn the wisdom of God. As God proclaimed: "A *wise man* will hear and will increase learning....rebuke a wise man and he will love thee.... The fear of the Lord is the beginning of

wisdom." Again we read: "The way of a fool is right in his own eyes: *but he that hearkeneth unto counsel is wise.*" A Bible fool is not one deficient in intellect, but, as we read in Prov. 28:26: "*He that trusteth in his own heart is a fool.*" A man might have as great an intellect as Daniel Webster and yet be a fool in God's sight. It was an angel, an illustrious person, who told the humble shepherds of the Saviour's birth, and they were wise or great because they believed what the angel told them. The account Matthew gives is later than that of Luke.

A writer in *A New Commentary* says: "St. Luke plainly had no idea of the long intervening series of incidents recorded in Matt. 2. And 'their city' implies that they had *both* lived at Nazareth before." Here the writer is mistaken. Luke was perfectly familiar with what Matthew relates, but what need for him to repeat the same incidents? Luke tells of the angel Gabriel, an illustrious person, appearing to Zacharias to announce the birth of John, and also of his message to Mary the mother of Jesus; of Joseph and Mary attending the New-moon Feast at Bethlehem on the first of Abib, and of the birth of Jesus; of the angels appearing to the shepherds and of their visit to Bethlehem to see earth's coming King in his humble surroundings. He also tells of the circumcision of Jesus when eight days old and of his being presented in the temple, and then tells us that Joseph and Mary "returned into Galilee, to their own city Nazareth." Then Luke drops the curtain and does not lift it again until Jesus is twelve years old.

While Luke gives Mary's genealogy, Matthew commences with the genealogy of Joseph, also revealing the fact of the angel's visit to Joseph to assure him of the purity of his espoused wife and make known the name of the child. Matthew simply tells us of the birth of Jesus in fulfillment of the words of Isaiah and then relates that this event occurred during the reign of Herod. By this time the news of the birth of the long promised Messiah had spread over Judea, and Herod, ever jealous of his authority, when he heard of the *wise men* inquiring of the great event, was greatly troubled and began to devise means to destroy the youthful heir. These wise men had "seen his star in the east"—that is, an angel, an "illustrious person," had appeared and informed them of the birth of Jesus. These wise or great men before God were

said to come from the east; not from pagan Persia, but from the place where the light of truth was shining, from hearing the glad tidings from angel lips.

Mr. Graves missed his point entirely. While ignorant, superstitious men claimed that a literal star heralded the advent of their pagan gods and noted men, the Scriptures teach that an angel, an illustrious person, announced the birth of earth's coming King.

The Apostle Matthew can not justly be blamed because the translators who should have translated "*aster*" in that connection "an illustrious or great person," translated it "star." Many people are more just and fair with any other literature than with the Bible. Mr. Graves and others know that people are often called stars. When a speaker at Daniel Webster's funeral said: "A star of magnitude and luster has left the horizon and gone down to the realms of death," his hearers knew that the speaker had no reference to a literal star. When years ago the papers stated that Bryan was a bright star in the Democratic heavens, the readers did not once think it referred to a literal star or to the literal heavens. Why not be as fair with the Bible narrative?

JANUARY WAS NEVER THE FIRST MONTH OF GOD'S YEAR

THE whole world is wrong not only on the true date of Christmas but also on the commencement of the year. January was never the beginning of God's year, and not even of the old Roman year which always began in the spring.

Speaking of the commencement of the year, the historian says: "In the chronicles of the middle ages much confusion arose on account of the different epochs assumed for the commencement of the Christian year. Dionysius commenced the year with the 25th of March, which manner of dating was continued in Pisa even down to the year 1745.... January was not the first month in the British Isles till the reformation of the calendar was made in 1752." Until about 182 years ago in England the Roman year began in March, in the spring, at about the same time as the Bible year.

This fact is also clearly proved from the Latin numerals: *septem*, meaning seven, from which September was named; *octo*, eight; *novem*, nine; *decem*, ten. December was the tenth

month of the Roman year, but since the change all is confusion and it now stands as the twelfth in the procession of months. No man in the calm exercise of reason would commence or continue to carry on such a count of time.

How can you start reckoning time from the birth of Christ and then wait a week before you begin your year? Christ's birth marks the *end* of B. C. and the *commencement* of A. D., and yet you wait seven days before you begin your new year! What is that week called? According to your count it is neither B. C. nor A. D. But seeing that our time dates from the birth of Christ, whatever day is proved to be the true Christmas Day, that day will also be New Year's Day. We have discarded the pagan confusion of the world, and when we celebrate Christmas we celebrate New Year's Day as well.

The wise of the world are talking of revising the calendar again, and I would suggest that when they do revise it they commence the year according to Bible time and not pagan time; commence it in the spring, the first of Abib, and then they will have the anniversary of Christ's birth on the true date, and Easter on the right day and not weeks before or after the 15th of Abib, the true anniversary of his resurrection, as many times it has been observed. By doing so they never again will have to revise the calendar and will do away with the confusion which has existed for centuries.

Many claim that Bible Chronology is contradictory. But the trouble is not with the Chronology of the Bible. The confusion has been caused by the false teachers trying to read Roman or pagan time into the Bible in place of accepting Bible time and dates which, of course, would not agree.

HOW TO PROVE GOD'S TIME

WE will now turn to the blessed Bible and prove when God's year begins. In Exodus 12:1, 2 we read: "And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you." What is the name of the first month of the year? We find the answer in Ex. 13:4: "This day came ye out in the month Abib." Deuteronomy 16:1 also shows that Abib was the first month. This first month of God's year is also sometimes called Nisan. What is the meaning of the word "month"? "The new moon, the

day of the new moon, which was a festival of the ancient Hebrews, a lunar month beginning at the new moon." In the Hebrew Lexicon we read the meaning of "Abib": "The month of green ears, beginning at the new moon of March or April. The first month of the old year as instituted on coming out of the land of Egypt; it also denotes the month of flowers."

When did God ever change the beginning of the year? Never. Who instituted January as the first month of the pagan year? The pagans, who named their first month after the pagan god of war, Janus. What a contrast—one from God, the other from paganism!

We learn from Ex. 12:6 and Lev. 23:5 that the 14th of Abib was the Passover. We also find that the first three days of Abib were feast days. We are told in I. Sam. 20:5, 6, that when Saul was seeking to slay him, David said unto Jonathan: "Behold, tomorrow is the new moon, and I should not fail to sit with the king at meat.... If thy father at all miss me, then say, David earnestly asked leave of me that he might run....to Bethlehem his city: for there is a yearly sacrifice [feast] there for all the family." This is also proved in Ps. 81:3, 4: "Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day; for this was a statute for Israel, and a law of the God of Jacob."

Remember that there was a yearly feast at Bethlehem on the new moon for all the family of David; and as Mary and Joseph were both of the house of David, how fitting that they should go up to keep the new moon feast of Abib! We find that God's people still kept this same time, not pagan January, when Jesus was born. We turn to Luke 2:8, 11, and find that there were shepherds out in the fields watching their flocks by night when angelic voices proclaimed to them: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." No shepherds would have been in the open fields watching their flocks on the 25th of December.

From *Schaff's Church History* we learn the following: "The time of pasturing in Palestine, which has but two seasons, the dry and the wet, or summer and winter, begins....in March and lasts until November, when the herds are brought in from the fields and kept until the close of February."

From *McClintock and Strong's Encyclopædia* we read: "The month and day of the birth of Christ cannot be deter-

mined with a like degree of approximation, but it could not at all events have fallen in December or January, since at this time of the year the flocks are not found in the open fields during the night, but in pens.... Nor did the shepherds any longer lodge in huts in the fields.... Moreover a census, which made traveling necessary, would not have been ordered at this season."

This is strong evidence that the birth of Jesus *could not have been in December or January*, and they would not have even ordered a census at that season. What a contrast to the first of Abib in Palestine! Then all nature is aglow with life; the vernal sun lights up the landscape with a thousand forms of beauty—a fitting season for the birth of Christ and the beginning of a new year.

That this is the time spoken of in Luke 2 there can be no doubt in any honest mind willing to be governed by facts and evidence. The very fact that there were so many gathered together so that there was no room in the inn, demonstrates that it was the time of the Abib or New Moon Feast. As before stated, Mary and Joseph were both of the lineage of David, and how plain and reasonable that they would go up to attend the New Moon Feast, register, and be ready for the Passover! In Luke 2:41, 42 we learn that Jesus' "parents went to Jerusalem every year at the feast of the Passover." We have thus proved that in the days of Jesus they still kept the Abib feasts: the New Moon Feast on the 1st of Abib, and the Passover Feast on the 14th of Abib. And it says: "When he was twelve years old they went up to Jerusalem after the custom of the feast." If Jesus was *twelve years old* in Abib, he would necessarily have been born twelve years before in Abib. How plain! Twelve years before Mary and Joseph had gone up to keep the Abib feasts, and angels had proclaimed the birth of Jesus!

The time of the birth of John the Baptist, as given in the *Encyclopædia Britannica*, also proves beyond a doubt that Jesus was born in the spring of the year. The writer says: "John the Baptist, the last of the prophets and the forerunner of Christ, was born....at Jutta, in the beginning of the second half of the year.... His father Zacharias was a priest of the course of Abia, his mother Elisabeth was related to Mary, the mother of Jesus, whose senior he was by six months. In his thirtieth year (autumn) he began his public life in the

wilderness of Judea." As John was born in the fall and he was six months older than Jesus, would not that prove that Jesus was born in the spring?

CHRIST WAS BORN THE FIRST DAY OF ABIB

SOME one may say: "You have proved that Jesus was born in Abib, but how do you know that he was born the first day of Abib?"

Do you think that God was so disinterested in the birth of His most obedient Son that He would not cause a record of time to be kept so we could know the true date of his birth? God caused a chain of chronology to be given in the Bible, carrying us down from Adam to the birth of Christ, leaving us with his birth as the dividing line between B. C. and A. D.

It was 1656 years from Adam to the Flood; 422 from the Flood to the offering of Isaac; 430 from the offering of Isaac to the Law from Sinai; 40 years wandering in the wilderness; 5 years conquering seven nations in the land of Canaan and dividing the land by lot; 450 years governed by judges; 492 ruled by kings until the Babylonish Captivity; and 70 years in the Captivity. At the close of the Captivity Cyrus, king of Persia, who had conquered Babylon, issued a decree for the Jews to return to their own land and rebuild Jerusalem.

The angel Gabriel then comes upon the scene and tells Daniel that he has come to give him "skill and understanding" (Dan. 9:21—25). Gabriel had perfect knowledge of the laws of aviation, for he could "fly swiftly" with no danger of accidents and with no troublesome airplane in danger of being dashed to pieces by the fury of a storm. The angel tells Daniel that "*from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince,*" Christ, shall be 483 years. Seeing that Gabriel is the same angel who over 482 years later bore the message to Mary of the coming birth of the Saviour, he certainly understood the matter and made no mistake in what he told either to Daniel or to Mary. All these links can be found plainly proved in our *Bible Chronology* or our *Chronology Key*.

It was 483 years from the Captivity till Christ's birth, therefore his birth would begin a new year, thus proving that he was born on the first of Abib, the beginning of God's year, the true Christmas and New Year.

EARLY CHRONOLOGISTS PLACED THE BIRTH OF
CHRIST AT THE VERNAL EQUINOX

IN summing up our evidence: We have proved from history that December 25 was never the true date of the Nativity, but was a survival of a pagan festival. We have also proved the truthfulness of the Bible prediction that the so-called Christian world did accept the pagan doctrines under a semblance of Christianity. We then proved from the Bible that Christ was born on the 1st of Abib. And now we can also prove from history that he was born in the spring.

In a *History of Christmas* by Clement A. Miles, published in 1912, the author says: "We have traced the evolution of the festival, seen it take its rise after the victory of the Catholic doctrine of Christ's person at Nicæa, and spread from Rome to every quarter of the Empire. We have seen the Church condemn with horror the relics of pagan feasts which clung round the same season of the year; then, as time went on, we have found the two elements, pagan and Christian, mingling in some degree.... We have noted the survival, in the most varied degrees of transformation, of things which are alien to Christianity.... It is a river into which have flowed tributaries from every side, from Oriental religions, from Greek and Roman, from Celtic, Teutonic, Slav, and probably pre-Aryan, mingling their waters so that it is often hard to discover their far away springs."

Is not this wonderful evidence from a man who knew not the truth as taught in the blessed Bible? Yet he could see from the study of history that the far away springs of truth had been so contaminated by pagan thought that it was difficult to trace them out in history. Amid all the darkness this writer found a man who gave some striking testimony on this subject, and from whom we quote the following: "Professor Lake, in his article in *Hastings' Encyclopædia*, points out that the birth of Christ was fixed at the vernal equinox by certain early chronologists."

We have the twelve volumes of *Hastings' Encyclopædia*, and how rejoiced we were to read this evidence—to realize that in spite of all the darkness, though men had claimed that the true date of the Nativity was lost, they were yet forced

to acknowledge that the early chronologists testified that Christ was born in the spring, *at the time of the vernal equinox*. That is what we want to know—what those *early chronologists* taught before the *far away springs* of truth became contaminated by pagan thought.

A writer in *Hastings' Encyclopædia* speaks thus of a noted man, Hippolytus, who was born about 170 A. D.: "According to his theory, the date given by Hippolytus is intended to form a part of a movable calendar regulated by the date of Easter." At that remote date, before the springs of truth had become contaminated, those *early* chronologists realized that the birth of Christ and the true Easter would be *movable feasts*, governed, as all Bible time is, by the moon.

Another writer in this same encyclopædia says: "So highly esteemed was Hippolytus for his work, that a statue of him, still in existence, was erected in Rome, with his cycle engraved on the sides." What do you think was engraved on this monument in honor of Hippolytus? what wonderful words have been engraved thereon for about 1700 years? They are: "*I say, Christ was born April 2.*"

In 1908 the true Christmas, Abib 1, came on April 2 of Roman time, and again on April 2 in 1927, as every cycle of 19 years brings the first day of Bible time on the same day of Roman time. Hippolytus must have been deeply interested in it or he would not have had it engraved on his monument. He knew that Christ was born in the spring of the year, at the time of the vernal equinox, and he wanted to hand down to posterity the true date of the Nativity.

Hippolytus is only one of the early chronologists who testified that Christ was born in the spring. We have the names of others also. One writer states that the change was made from the spring to December 25, "but there is no evidence as to the date when this change was made"; the first time, however, that Gregory Nazeezen celebrated Christmas on December 25 was about 378 A. D. In Antioch the first celebration was in 375. In Alexandria it was first kept about 400. Jerusalem held out longer than some other places. It was not celebrated there until about 425 to 458.

The world is not only in error in regard to the true date of the Nativity but wrong also in the way they observe the day.

"THE DEGRADATION OF CHRISTMAS"

UNDER the above title a writer in *The Literary Digest* wrote: "Jesus—....Santa Claus—here is 'one of the saddest descents in the history of mythology.' Christmas has not only become Christless; it has grown into that 'economic frenzy, the Christmas trade'.... The cause of this gross observance of the sacred rite is 'our substitution for the gracious and loving Teacher....of this chimney-climbing distributor of presents, Santa Claus.' In no other religion....has there been so lovely a vision as that presented by Christianity in its beginnings.... It is more than fitting that such a birthday should come to be 'the children's festival.' But pre-Christian origins of the annual celebration have come to dominate it. Santa Claus has replaced the memory of Christ. The prevalent idea of celebrating in our country, we are told, 'is roast turkey and a Christmas-tree, a banquet and the giving and receiving of presents.' Look at the long story of its origins. 'First the legitimate celebration; then the wavering veils of custom covering the old beginnings; then, gradually, new tales and customs obscuring the new truth, and at last, instead of the saint, this cheap fairy-tale of a red-nosed, benevolent old kobold, who lies dormant up in the Arctic regions somewhere from year's end to year's end, save for this one night's activity, this reindeer-and-sleigh affair, this bulging bundle, and chimney-sweep descent to distribute his presents.... But is it not a pity that we have roused that sweet and tender thing, the love of a child, and artificially attached it to this unworthy image?" It is the ignobility of this 'petty' myth which makes it undesirable even as a fairy-tale.... Fancy celebrating the birth of Jesus by an orgy of commercialism! It is this commercial Christmas which is now eagerly adopted by quite unchristian peoples of any faith or no faith, with no mention or thought of Christ."

Who can deny the truth of these accusations? Think of the misery and suffering there is in the world, the poor in every city of our land crying for even the necessities of life, and then think of the millions of dollars spent every year on the false Christmas day for toy automobiles, miniature airplanes, airguns, dolls, playhouses, and a thousand other things of no real value or lasting worth! Do you think Christ would feel

honored on such an occasion when such folly is carried on in his name and such an extravagant waste of money is the result? No. In the day of his glorious coming he will say to all such, "I never acknowledged you."

One year the paper stated that \$200,000,000 would be spent for toys alone, "including imitation automobiles at \$150 each, imported animals which run up to \$300, and playhouses which may cost \$400 or more." Even in Rochester last Christmas the paper stated that the "value of presents bought amounted to between 20 and 40 million dollars."

While reviewing the history of Christmas we do not forget the one who, though now sleeping, began when only a boy of thirteen to search for the far away springs of truth and sought for more than forty long years, yes, many times through the long hours of the night. His wife often said many times the stars grew pale in the sky before he would think of weariness, so intent was he in searching for truth. That boy, grown to manhood, was our late lamented leader, the Rev. L. T. Nichols, who labored for more than fifty years in the cause of truth. He found evidence to prove the true date of Christmas as well as all other revealed truth. He led us out of darkness into the glorious light, and now we are seeking to make our "calling and election sure." Christ, our coming King, said: "Occupy till I come" (Luke 19:13), and we are striving to obey his command and to induce all we can to read, understand and keep the commands of the blessed Bible (Rev. 1:3), for only by so doing can we gain the promised blessing.

No longer observe Christ's birth on a pagan feast day, but keep the time which the Prophets, Jesus, and the Apostles kept. In all things follow the example left us by Jesus (I. Peter 2:21).

How glad I am to know the day
That gave our Savior birth,
Not keep a feast to pagan god,
As kept by all the earth.
Who taught us how to count the time
From equinox in spring
And watch for Abib moon to come,
A glad New Year to bring?
It was our own dear leader.

CHRISTMAS AND NEW YEAR

The world all tell the story of how our Lord was born
When winter winds were chilly, and earth of verdure shorn.
They set the time December, and meet with revelry,
And claim to do Him honor upon a pagan day.

Think you those shining angels proclaimed a Son is born,
With puppets, games, and revels, with din of bells and horns?
Pray tell, what honor is it, to worship God's dear Son,
As heathen nations worship their gods of wood and stone?

No, no, my friends, such music as filled that springtime air,
It held those shepherds spellbound, sweet melodies afar.
We seem to hear that anthem ring through the heavens again,
"Glory to God in the highest, good will and peace 'mong men."

We turn to Sacred Story, for that will truly tell
The birth of our Messiah, the King we love so well.
We read of how the shepherds watched o'er their flocks at night,
Out on the plains of Bethlehem, when earth was green and bright.

Judea, in December, is drenched with chilly rain,
Then flocks will find no pasture to feed on Beth'lem's plain.
God tells us this month Abib is first month of His year.
The name itself assures us that with it spring is here.

No pagan rites we practice, but, stepping in the light,
We worship God most holy, for truth so pure and bright;
We show our love by keeping His righteous law and just,
And fol'wing His example in perfect faith and trust.

How fitting that the new year, which Time bears on his wing,
Should come when winter merges to sprouting, budding spring!
And that the birth of Jesus, the Son of God's own choice,
Should come when blooming nature seems, with us, to rejoice.

His birth brought in new era before the world to view,
And ended the past ages; no week 'twixt old and new.
So when the old year's ended, and new one steps in line,
This day can be no other than New Year's, Christmas time.

QUESTIONS AND ANSWERS

A FRIEND in Minneapolis asks: "On what days do Easter and Pentecost come? The Bible says there is one faith; if that is so how can all the so-called churches be right? I believe in the Church of Christ and no other, and some people call them Campbellites. Please tell me why they do? They meet every Sunday and partake of the bread and wine, and some claim that they are not to do this every Sunday. Please tell me why they would not be required to do so?"

In answer to the first question: We can only get the true date of Easter and Pentecost by reckoning according to Bible time, and not by the present Roman or pagan count of time. We say pagan time because several months and all the days of the week are named after pagan gods and goddesses, such as January after the pagan god Janus, and Saturday after the pagan god Saturn.

Bible time is *lunar* time, governed by the moon. Turning to Ex. 12:1, 2, we read: "And the Lord spake unto Moses and Aaron....saying, *This month* [moon] shall be unto you the beginning of months: it shall be the *first month of the year* to you." What is the name of the first month of the Bible year? We find the answer in Exodus 13:4, "This day came ye out in the month *Abib*." Turning to the Hebrew Lexicon we read the meaning of "Abib"—"The month of green ears, at a later period called Nisan, beginning at the new moon....the first month of the old year....Exodus 13:4; 23:15; Deut. 16:1." Turning to "Nisan," we read: "The first month of the Hebrews....and denotes the month of flowers." The Bible year always began with the new moon.

For the definitions of "month" we read: "The calends of a lunar month, which was a festival of the ancient Hebrews; the lunar month beginning at the new moon." The vernal equinox (when the days and nights are equal in the spring) always comes about the 21st of March of Roman time, sometimes varying a few days. The *first new moon after the vernal equinox* is always the beginning of the month of Abib. The 14th day of the first month, Abib, was the Passover, as we read in Lev. 23:5: "In the fourteenth day of the *first month*

at even is the Lord's passover"; so when Jesus went up with his mother to keep the Passover he was keeping Bible—not Roman—time. Jesus always kept Bible time and paid no attention to the time named after pagan gods, and should not we follow his example?

In Roman time the days commence at midnight and end at midnight, but in Bible time they commence in the evening and end in the evening (Lev. 23:32). We have just read from Lev. 23:5 that the 14th day of the first month is the Lord's Passover, and in verses 10, 11, it says: "Speak unto the children of Israel, and say unto them, When ye come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it." The fourteenth day of the *first month*—Abib—was not only the yearly Passover but also the second sabbath of the year, and the day following would be the 15th of Abib, and on that day they were to bring a sheaf of their *firstfruits* unto the Lord.

In the type it was the literal firstfruits; but what did it typify? It typified that Christ, the firstfruits from the dead, would rise from death's slumber on the 15th day of Abib, the true date of Easter, and not on Sunday of Roman time, unless it should happen, as in this year, that the 15th of Abib falls on Sunday of Roman time.

God and the angels are immortal, but Christ is the only one of the Adamic race who has been made immortal, as you will find by reading I. Tim. 6:14, 16: "That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ....*who only hath immortality.*" This is made plain in I. Cor. 15:20, 23: "But now is Christ risen from the dead, and become *the firstfruits of them that slept....* But every man in his own order: *Christ the firstfruits; afterward they that are Christ's at his coming.*" Who was the firstfruits of them that slept? Jesus. When shall the faithful of the six thousand years rise from the dead? *At Christ's coming.* How plain! and above all it is Bible, and not pagan folklore. How false, then, is the doctrine that men and women receive immortality at death!

THE TRUE DATE OF EASTER AND PENTECOST IN 1934

As we have proved in the article on Christmas, this year the vernal equinox will come on March 18 of Roman time, and the first new moon after that date comes on April 13, too late in the evening for that day to be counted and, as we remarked before, seeing the day in Bible time always begins in the evening, the first day of Abib this year will begin on the evening of April 14 and end on the evening of April 15, so that this year Abib 1 of Bible time will come on April 15 of Roman time, and that will be true Christmas and New Year's Day. Counting from the evening of April 14, the twelfth day of Abib will end on Thursday evening, April 26, and there the thirteenth will begin. As Jesus instituted the Lord's Supper in the evening, on the beginning of the thirteenth day, the true time for partaking of it will come this year on Thursday evening, April 26 of Roman time.

In a *Bible Dictionary*, edited by William Smith, LL. D., Classical Examiner, University of London, we read: "If we had no information but that which is to be gathered from St. John's Gospel, we would not hesitate to infer *that the evening of the Supper was that of the 13th of Nisan (Abib), the day preceding that of the paschal (passover) meal.*"

The 13th of Abib *was* the true date of the Lord's Supper of which Jesus partook with his disciples. It plainly reads in St. John 13: "Now *before the feast of the Passover*, when Jesus knew that his hour was come that he should depart out of this world unto the Father....and supper being ended...." He met with his disciples before the Passover, and supper had ended before Judas went out to betray him.

Matthew gives a fuller account of the startling events which preceded that last night. Turning to Matt. 26:1, 2, we read: "And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after *two days is the feast of the Passover*, and the Son of man is betrayed to be crucified." This was the 12th of Abib, for it was yet two days to the Passover, and that always occurred on the 14th day of Abib. We then read: "Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

and consulted that they might take Jesus by subtilty, and kill him. But they said, *Not on the feast day*, lest there be an uproar among the people."

The Jews were already assembled together to get Jesus into their hands and kill him, and their great haste was that they wanted to accomplish the terrible deed *before* the 14th of Abib, "*the feast of the Passover.*" Their opportunity came when Judas went unto them and offered to betray his Master. That is why they sat up all night in their efforts to condemn and kill Jesus before the beginning of the 14th of Abib which would be the next evening; for, as we have stated before, the day in Bible time always began in the evening.

There is a word in Matt. 26:17 which has caused a seeming contradiction of what the Apostle John said in John 13:1, 2, when he testified that Jesus partook of the Supper before the Passover, but the fault is with the translators, and not in the original as God gave it. The 17th verse reads as follows: "Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover?" The *first day* of the feast of unleavened bread would be the 14th of Abib, as the feast of unleavened bread lasted from the 14th to the 21st (Exodus 12:18). The Greek word here translated "first" is "*protos.*" Its first definitions are: "*Of time, before, former, sooner....from the root spring many branches; all having the common notion of before.*"

How plain the original makes it! In place of its being the first day of the feast of unleavened bread, it would read: "*Now before the feast of unleavened bread* the disciples came to Jesus." Thus rendered it is in harmony with St. John 13:1, which says: "*Now before the feast of the Passover.*"

We find that instead of the old Passover—the one instituted by Moses—Jesus instituted a new one, the bread and wine. In Matt. 26:20 we read: "Now when the even was come, he sat down with the twelve." The twelfth day had passed, and in the evening—the beginning of another day—Jesus sat down with his disciples. What day was this? *It was the beginning of the thirteenth of Abib.* In the evening Jesus met with his disciples, partook of the bread and wine, sang an hymn and went out into the Mount of Olives, was betrayed by Judas, led before Caiaphas, denied by Peter, and delivered to Pontius Pilate in the morning.

Then Pilate sent him to Herod, who was in Jerusalem at that time (Luke 23:6, 7). Herod sent Jesus back to Pilate; and Pilate, after vainly pleading with his persecutors, delivered Jesus into the hands of the mob; and about the sixth hour (twelve o'clock of the same day) they put him on the cross, and about the ninth hour, or three o'clock, Jesus died (Matt. 27:1, 26, 45, 46). Jesus was taken down from the cross that day, as we read in verses 57, 58, 60: "When even was come, there came a rich man of Arimathæa.... He went to Pilate, and begged the body of Jesus....and laid it in his own new tomb."

From the time Jesus met with his disciples to partake of the New Passover until he was laid in Joseph's tomb was only *one day*, from evening to evening. St. John and St. Mark both prove beyond a doubt that it was the 13th of Abib, as is plainly stated in St. John 19:13, 14: "When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat.... And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!" What day was this? *It was the preparation day*, the day before the Passover, and as we have so plainly proved, it was the 13th of Abib and not the regular Passover.

The 14th of Abib was not only the Passover but also the *second sabbath* in the year, and that is why Mark tells us in chapter 15:42, 43, that "when the even was come, because it was the preparation, that is, the *day before the sabbath*, Joseph of Arimathæa, an honorable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus."

We can also prove the true date of Easter from history as well as from the Bible. From the *Encyclopædia Britannica* we read: "The first Christians, being derived from or intimately connected with the Jewish Church, naturally continued to observe the Jewish festivals, though in a new spirit, as commemoration of events of which these had been the shadow. ... With the Jewish Christians this feast (Passover) would end at the same time as that of the Jews, on the 14th day of the moon at evening, and the Easter festival would immediately follow, entirely irrespective of the day of the week." This is plain evidence from the pen of the historian. What time does he say the *first* Christians kept? It was the 15th of

Abib which became the Christian Easter. Notice what he says:....*"on the 14th day of the moon at evening, and the Easter festival would immediately follow, entirely irrespective of the day of the week.* With the one, therefore, the observance of the month, with the other, the observance of the day of the week." The first Christians observed the day of the month only, but the others—the apostates—wanted to please the pagan worshippers of the sun by observing the first day of the Roman week.

Who changed the God-given rule to observe Bible time? The historian will inform us: "This diversity of usage was gradually brought to an end by the verdict of the Church of Romewhich placed the observance of the Crucifixion on Friday, and that of the Resurrection on the following Sunday."

You can see from whence the world derive their Friday and Sunday observance—from the Church of Rome, and not the Bible, for you cannot find one of the days of the Roman week mentioned in the Bible.

The historian says further: "So early as the 2d century of our era, great disputes had arisen among the Christians respecting the proper time of celebrating Easter, which governed all the movable feasts. Some claimed that it should be governed by the *new moon*, but these, as usual, happened to be in the minority, and the Council of Nice, which was held in 325, ordained that the celebration of Easter should thereafter always take place on the Sunday which immediately follows the full moon."

Was not this a wonderful fulfillment of Daniel 7:25, where the Prophet foretold that this same Roman power would change God's time and laws! As the historian tells us, Constantine, the once pagan emperor of Rome, convened the Council of Nice for the purpose of putting Easter on Sunday. History also informs us that it was in the same year that he killed his son, Crispus.

We quote again from the historian: "It is necessary that we should recall the reader's attention to the profound difference between this fully developed Christianity of Nicæa and the teaching of Jesus of Nazareth.... What is clearly apparent is that the teaching of Jesus of Nazareth was a prophetic teaching of the new type that began with the Hebrew prophets. It was not priestly, it had no consecrated temple and no altar. It had no rites and ceremonies. Its

sacrifice was 'a broken and a contrite heart.' Its only organization was an organization of preachers, and its chief function was the sermon. But the fully fledged Christianity of the fourth century....was mainly a priestly religion.... The center of its elaborate ritual was an altar."

The Mosaic law with its outward forms had been taken away, and how simple and plain and void of show and splendor was the religion of Jesus and the Apostles! Constantine changed all that, but we can rejoice to know that the Christianity of Constantine was not the Christianity of Jesus or the Apostles.

In answer to the question as to the date of Pentecost this year, we read in Lev. 23:15, 16: "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete. Even unto the morrow after the seventh sabbath shall ye number fifty days." Under the law the seventh day of Abib was the first sabbath of the year and the 14th of Abib the second sabbath, also the Passover. They were commanded to count the fifty days from the second sabbath, the 14th of Abib, from the day on which they brought the sheaf of the wave offering, which would be the 15th of Abib. The fifteenth of Abib comes this year on the 29th of April, and counting from that date—always remembering to count from evening to evening—we will find that the true date of Pentecost will come this year on June 17 of Roman time.

You may think that Bible time is difficult to understand, but not so. If the Church had not been turned away from Bible time to pagan time, it would be very easy to keep the true count of time. You may wonder why we say anything about Bible time. How can we help doing so when every date and every event in the Bible is based on Bible time? The reason so many people think that the Bible dates contradict each other is that they try to explain them by the Roman count of time.

Our friend in Minneapolis also wishes to know why the members of the Church who call themselves the Christian Church, are called Campbellites. It is no doubt because it is claimed that Alexander Campbell was the founder of that church; but that would be no just reason for the name if their faith were founded on the Bible alone. She also says: "They meet every Sunday and partake of the bread and wine,

but some say that they should not do this every Sunday. Please tell me why they would not be required to do so?"

In doing this they are certainly keeping the wrong time, for Sunday is not Bible time. When we read in the Bible of the *first day*, it has no reference to Sunday or any day of Roman time, but to the first day of the Bible week; for in Bible time the days of the week are called the first, second, third, and so on. Jesus met with his disciples in the evening, the beginning of the 13th of Abib, and instituted the Supper, and Paul, when delivering it to us, says: "For I received of the Lord that which I delivered unto you, that the Lord Jesus the *same night* in which he was betrayed took bread." When did Jesus take the bread? *The same night in which he was betrayed*. How did Paul deliver it to us? As he received it from the Lord Jesus.

A writer in the *Encyclopædia Britannica* also testifies that the early Christians observed it in the evening. He says: "We shall now proceed to speak of the mode and time of the celebration of the Eucharist. It is evident from St. Paul's words and practice (I. Cor. 11:17—34) that in the apostolic church the administration took place after our Lord's pattern in the evening.... The evening celebration lingered on for a while, but it was gradually given up, and entirely ceased by the 4th century." How soon they began to change God's time and laws!

We would, in the fear of God, urge our friend in Minnesota and all others to follow the example of Jesus, and, like the Apostolic Church, partake of the Lord's Supper once a year, in the evening, on the 13th of Abib, Bible time.

IS THE WORLD GROWING BETTER?

AN interested reader in Wisconsin says: "We have been told for years that the world would get better as greater facilities for education were available, but from all we see and hear, with all the educational advantages of the present, the world seems to be getting worse. What is the matter?"

This question reminds me of an article I once read in the *Forum*. The writer said: "Men and women of every age everywhere are beginning to ask whether general education as it is has proved the universal panacea it was proclaimed by

its prophets. From all sides the melancholy voice of criticism is heard, and the air is heavy with doubt.... Henry Fairfield Osborn suggests, as the only salvation for the degenerate educated boys of our day, a return to the training given to cave boys in the pre-education-past. A Committee of Inspection in the High School of New York suggests 'moral education,' to redeem the pupils from the no-morals acquired under our system of education for all. A Superintendent of schools admits the lowering of standards due to the compromise necessary so long as pupils of every grade of intelligence are compelled to study together. But the witnesses to the present discontent and disappointment are too many to quote.

"Doubt in the virtue of popular education is no less prevalent than doubt in the virtue of democracy. As 'the craziest of dreams' it strikes the younger generation. Mr. Wells, it is true, believes that the future of the human race he has taken under his wing depends upon its choice between education and chaos; but his theories keep him from seeing that we already have both, and that, by demanding more of what we call education, we risk greater chaos. For the truth is that the popular education we praise so glibly is not education at all. Modern students are taught to read and write, and innumerable things besides, as they pass upward in grade. But they are not taught the use to make of their training, they are not taught to think, they are not taught that the free development of the intellect depends upon its full exercise under stern discipline. Discipline is the last essential desired or insisted upon under the new soviet theory of government which is corrupting our schools and our colleges. Educational fetters are thrown aside in the nursery, and it is not easy to fit them on again in the school room and the lecture hall.... the student is rare who seeks the intellectual pleasures which to the few of old were the end of education. The many of today who have gone through the schools are no longer illiterate in the strict sense of the word, but neither are they in any sense educated.... And, really, there never was so vulgar an age as ours, and nowhere is it as vulgar as in America, which has most reason to boast of the multiplicity of its schools and colleges, while it has less of that restraint which the atmosphere of the past gives to the countries of Europe....

"So far from general education leveling up, it is leveling down, and general deterioration is fast closing in upon us. Signs of it are all around us. Respectable newspapers may provide all the news that's fit to print, but they would not pay their proprietors if the news did not include the sensation of the moment and reserve the most prominent place for the most trivial incident. Nations may totter, but conspicuous columns are open to the beastliest murder, the drunkenest debauch in a uance hall, the most sensational hold-up.... And in this respect England is not far behind us....

"Authors who should know better seek to be in fashion by evading rules and restraints they once submitted to gladly. Free English is as much the fashion as free verse, and the critic has but a sneer or a smile for the weakling not yet loosed from the leading strings of decency and decorum. The preacher and the professor drop into the language of the comics for fear that, if over fastidious, they may not be understood by class or congregation.... At my first glance,—and at my last, for the matter of that,—I have learned that crime, sport, and scandal are the beginning and end of what the people want.... I have been tempted to believe that the daily crop of holdups, political deals, rapes, murders, embezzlements, prize-fights, divorces, drunken debauches, so minutely reported, are not the after-effects of a demoralizing war....but are due simply and solely to the law of demand and supply. Because educated readers demand them, they are supplied."

Who can deny that this is a true picture of the present condition of the world, not of the minority but of the majority, and worldly education without the restraining influence of true religion is one of the chief contributing causes.

PAGANISM RECRUDESCENT IN ITS WORST FORMS

ONE of the terrible evils mentioned in this article is prize fights and I am confident that this one evil reveals how rapidly men and women have fallen in the moral scale during the past thirty years. Through the influence of Christianity—as Mr. Wells in *Outline of History* admits—the gladiatorial shows of Pagan Rome were prohibited, dueling was stopped, slavery was abolished, and the bloody prize fight was outlawed in practically every American commonwealth. I can remember when no city which was accounted respectable would allow

such brutal scenes in its midst. Such scenes only tend to debase an entire people, for it is simply the glorification of brute force and blood lust. Prize fighting is paganism recrudescient in its worst form. Paganism is the exaltation of the flesh, the supremacy of matter over mind, and will lead any people to destruction.

The culmination came when even women—though not worthy to be called by the name—many of wealth and position, some even belonging to the churches, crowded in to behold the brutal, degrading scenes. As one New York minister said: "Think of such women sitting at a ring side amid the vulgar crowd, watching and applauding two men pounding and bruising each other and struggling in sweat and blood until one is beaten down by the cunning and sheer weight of the other. Imagine any but the very lowest of men and women degrading themselves by witnessing such a beastly and degrading exhibition. The early Christians were often in arenas of paganism, but it was always as victims, and never as witnesses of the brutality that made such a Roman holiday."

America, once called a Christian nation, may well be ashamed of her reversion to the cave-man level; but she seems to be determined to follow in the footsteps of Rome to the dreadful and bitter end. To what depths have moral standards been lowered! As one English writer said: "Prize fighting arouses brutal emotions. It appeals to Sadism in man, his lust for cruelty. The ordinary person has far more cruelty in his nature than he realizes. We go about looking for legitimate opportunities to satisfy it.... I am constantly struck with the fact that there is a great deal of Sadism in America. This is why the average fight fan complains he does not get his money's worth when there is no knock-out or heavy hitting; it explains why the fighter...a killer—is so much more popular than a clever boxer; it explains the crowd's savage roar of excitement when a hitter connects and his unfortunate opponent staggers groggy from the blow." How true this is! As Mr. Wells said, it does not take much to cause the "red hot eyes of the cave-man to glow at us today."

**"THAT THEY MIGHT SEE THAT THEY THEMSELVES
ARE BEASTS"**

THERE was a picture in *The Literary Digest*—a white and a black man ready for deadly conflict, and across the picture

the words, "*The brute in us*," and below a banner carried by the masses bearing the words, "*The march of civilization*," while beneath was inscribed, "Keeping right up with the procession"; showing to what the civilization of our age is leading. I have realized for many years that we are living in "*perilous times*" (II. Tim. 3:1), that in spite of education and civilization the world is growing "*worse and worse*," but I have never realized it as I have in the past few years. It has caused me more deeply to realize the truthfulness of God's Word, which says: "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts" (Eccl. 3:18). When ninety thousand people from all parts of the world and all ranks of life would lower themselves by gathering to see two human bulldogs endeavor to bruise and mangle each other, and the beastly conflict only end by one being knocked senseless, we can better realize to what a state the world is coming.

When it was proposed in Athens to have the brutal scenes of Rome enacted in their midst, an Athenian cried: "*First throw down from the midst of the assembly the altar erected by our ancestors to Mercy, before you allow such things.*" The Athenians excelled many of the so-called Christians of today. No doubt that five times ninety thousand would have attended the prize fight had it not been for the cost of getting there and the high price of tickets, when immense crowds stood for hours in the night hoping to obtain cheap tickets. I was told that one was held in Rochester where the defeated left with a broken nose, two broken ribs, teeth broken out, and other injuries.

Can benevolence, can even the common feelings of humanity, reside in the breast of a man or woman who can find enjoyment in encouraging and witnessing such barbarous sports? If I were living for only this life I would not want to lower myself to the level of the brute. I would not want to witness any brutal scene. I would want mercy and kindness to guide my steps as I glided down the stream of time to the "gulf of oblivion."

We have often wondered that such a magazine as *The Literary Digest* would give the details of such cruel scenes, but as the writer in the *Forum* stated, it is what people want.

One article read: "Bloody Battle," etc., while another, as

late as February 25, 1933, read, "Death Among the Heavy-weights," picturing it out so that even the children can learn deeds of cruelty. The same issue of the *Digest* reported a death in Chicago as the result of such injuries. No wonder one writer said: "The Paganism which Christianity once confronted and conquered is riding high on a return wave."

DO WE RECEIVE THE SPIRIT BIRTH NOW?

A FRIEND in West Virginia believes that we do, for he says: "Jesus tells us plainly how we can have the Spirit birth, for he said, 'Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God....the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit'; now you see how plain it is, no one knows but yourself."

This friend is greatly mistaken. He imagines that the Spirit birth is some experience he has within himself, but, enlightened by the truth, he will learn that if worthy of receiving the birth of the Spirit, Jesus and all the faithful will know it, for it will not be received until after Jesus comes and the Judgment scene is in the past.

People have been taught that they receive the Spirit birth as soon as they are begotten by the word—leaving no time for growth. But as Jesus illustrated it in Luke 8:11—15: "*The seed is the word of God.... They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.*"

Can you not see from these words of Jesus that the first step is to hear the word of God; that you cannot be begotten until after you have learned God's law? For Jesus said, "It is written in the prophets, And they shall be all taught of God, Every man therefore that hath heard, and hath learned of the Father, cometh unto me."—St. John 6:45. What is written in the prophets? That "*all thy children shall be taught of the*

Lord" (Isa. 54:13). As the Apostle expressed it, "Of his own will begat he us with the word of truth" (James 1:18).

Those who receive the word with joy and for a while believe, but in time of temptation fall away, shall never receive the Spirit birth; neither shall those who, when they have heard, go forth and are choked with cares and pleasures of this life, and bring no fruit to perfection. The only ones worthy of being born of the Spirit are those who, "having heard the word, keep it, and bring forth fruit with patience"; become rich in good works.

This is what Jesus taught in St. John 3, the testimony which our friend quoted. Jesus said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born again [from above], he cannot see the kingdom of God." In the margin it gives the original, "*from above*." The power to bestow eternal life, immortality, comes from above, from God. How can we obtain it? By becoming rich in good works and then Jesus will bring it when he comes, for the Apostle testified: "Your life is hid with Christ.... When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. 3:3, 4.

We now have only the promise of eternal life, and the promise will not be fulfilled until Christ comes; for did not Jesus say: "Behold, I come....and my reward is with me, to give every man according as his work shall be"?—Rev. 22:12.

To be born of the Spirit, of our mother the truth, is to receive immortality, eternal life, and we cannot inherit the Kingdom of God until we receive that wondrous change. Nicodemus thought that Jesus referred to a natural birth, but Jesus answered, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The water must precede the Spirit birth.

What is the nature of this water? Jesus will inform us in the next chapter. He said to the woman of Samaria: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.... Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—St. John 4:10—14.

Jesus was not speaking of literal water but of the water

of life, the words of God. It is the water of which the Prophet speaks, when he said: "Therefore with joy shall ye draw water out of the wells of salvation."—Isa. 12:3. This is the spiritual water contained in wells of salvation, and not in literal wells. We must wash in this water and become clean, cease to do evil and learn to do well before we can ever receive the Spirit birth and enter God's glorious Kingdom (Isa. 1:16, 17).

Jesus said to Nicodemus: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." In this our mortal state we are simply born of the flesh; but when we receive the Spirit birth we shall be made equal unto the angels, immortal beings not subject to death.

In St. John 3:8 Jesus tells of the power we shall possess after we receive the birth of the Spirit. Pay particular attention to his words: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: *so is every one that is born of the Spirit.*" People have read this as if it said "so is the spirit that comes and goes, converts you in the field or at the mourners' bench"; but this is not what Jesus said. He said: "*So is every ONE that is born of the Spirit.*" Every faithful one who receives the Spirit birth can come and go as did a Gabriel when, moving swiftly, he came to give Daniel knowledge of future events (Dan. 9:21, 22).

If our friend in West Virginia had received the Spirit birth, he could, like the angels, move aloft and come and go with the freedom of the wind. You well remember that when the angels announced the birth of Jesus to the humble shepherds we are told: "And suddenly there was with the angel a multitude of the heavenly host praising God.... And it came to pass, as the angels were gone away from them into heaven...."—Luke 2:13, 15. These angels were immortal beings from other planets and they could move through space with perfect freedom, with never an accident.

In St. John 3:8 Jesus taught the same truth as Isaiah the Prophet proclaimed in ch. 40:31, when he said: "But they that wait upon the Lord shall renew [change] their strength; they shall mount up....as eagles; they shall run, and not be weary; and they shall walk and not faint." All the wisest aviators are ignorant of a law which the eagle understands perfectly, for he can mount aloft as easily, apparently, as he

can descend. The Akron has been cited as a standing monument to man's creative genius, but how soon she found a watery grave and, saddest of all, how many brave men perished with her, all because they did not understand the law which even an albatross comprehends; for she, without plane, engine or compass, can safely sail for days far out over the raging waters. How much greater are God's works than those of man, for the eagle and albatross did not create the law, the knowledge of which gives them such power. A God who can impart such wisdom to a humble bird can certainly cause the words of Isaiah and Jesus to be fulfilled—that those who wait upon the Lord shall—when Spirit born—renew their strength and mount up as eagles, and move with the freedom of the wind. If we stay with our mother—the truth—and are not enticed from her by the pleasures and follies of the world, we shall, after Judgment, receive the Spirit birth, be made equal unto the angels, live eternally (Luke 20:35, 36).

REDEEM THE TIME, BECAUSE THE DAYS ARE EVIL

A FRIEND in Ohio asks: "Do you think it wrong to play cards? I mean, if only a few play together and do not cheat or get into trouble; just play at each other's homes?"

The only question to every *true* Christian should be—What says the word of God? What did Jesus teach? Listen to his words: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.... Man shall not live by bread alone, but *by every word that proceedeth out of the mouth of God....* It is written in the prophets, And they shall be all taught of God.... *Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein*" (Matt. 7:14; 4:4; St. John 6:44, 45; Rev. 1:3).

Why did Jesus teach that only *few* shall be saved in this age? Because they will not read and hear and keep the precepts of God; because they allow the "cares and riches and pleasures of this life" (Luke 8:11, 14) to choke out the word and bring no fruit to perfection. Again Jesus commands: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord.... that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching."—Luke 12:35, 37.

Would you like to have Jesus find you playing cards when he comes? Do you think he would say "Well done, good and faithful servant"? The Apostle says that Jesus left us an example that we should follow in his steps. Is that the example he left us?

When our missionaries go out to help enlighten the world, many people say, "We have no time to read." But many of them have time to play cards, attend the movies, and read novels. Card playing and gambling are some of the terrible evils of today. Look back forty or fifty years ago when members of Protestant churches did not spend their time playing cards, and what a difference between that time and this!

The Apostle Paul commands: "*See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil....for ye were sometime darkness, but now are ye light in the Lord: walk as children of light.*" —Eph. 5:15, 16, 8. Do we redeem the precious time when we spend it playing cards? Can we not, for the joy that is set before us, for that far more exceeding and eternal weight of glory (II. Cor. 4:17), spend our time to the glory of God? For death, "*the king of terrors*" (Job 18:14), may knock at our door any moment and—ARE WE READY?

DO THE SPIRITS OF THE DEPARTED RETURN?

A FRIEND ASKS: "Do you think the spirits of the departed return?"

If our friend had lived in the days of Socrates and Plato, pagan philosophers, and had asked them this question, they would have answered in the affirmative; for they believed that the spirit of man is a real living entity, capable of thinking without the brain, of seeing without an eye, of living without a body. The world has been made so drunk on this pagan doctrine of Socrates, that most of the churches teach and believe it.

Christ is the only one of our race who could say, "I am he that liveth, and was dead; and, behold, I am alive forevermore."—Rev. 1:18. After Christ died, how did he come to life? By a resurrection from the dead. After Christ rose from the dead, did he have a body? He most certainly had, for he said unto them: "Behold my hands and my feet, that it is I myself."—Luke 24:39.

What is death? Even Webster gives a good definition of the term: "*Deprived of life; opposed to alive and living; reduced to that state of being in which the organs of motion and life have irrevocably ceased to perform their functions.*" When "the organs of life and motion have irrevocably ceased to perform their functions" will a man know anything or be able to come back? When we allow reason and evidence, and not pagan superstition, to govern us, we know that life is that condition of the body in which its functions are performed, and death is that condition in which its functions are not performed. Listen to the words of Paul in I. Cor. 15: 13, 18: "If there be no resurrection of the dead, then is Christ not risen.... *Then they also which are fallen asleep in Christ are perished.*" They are all asleep, and must be awakened before they can return.

Listen to God's thoughts in contrast to the pagan theories of man: "The living know that they shall die: *but the dead know not anything.*" A dead man does not know anything, so he cannot come back until he has a resurrection to life, which is "to be built" or "stand again." "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."—Eccl. 5:9, 10. The departed have all gone to the grave, where there is no work, no knowledge, nor wisdom; so know not anything. The same truth is taught in Ps. 146:3, 4: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; *in that very day his thoughts perish.*" When do his thoughts perish? In the very day that his breath goes forth; proving that man cannot think without a brain.

Paul is in harmony with all the inspired writers. He said: "I would not have you to be ignorant, brethren,"—ignorant of what?—"concerning them which are asleep." Why, they are all asleep! When shall they awake? When "the Lord himself shall descend from heaven....and the dead in Christ shall rise.... Wherefore comfort one another with these words" (I. Thess. 4:16, 18). How plain! The sleeping dead must awake from death's slumber before they can return to their friends: for now they know not anything.

What comfort can we give to those who mourn the loss of faithful ones? The only comfort we can give is that Jesus will

come and they shall awake to receive the promised blessing.

Again our friend asks: "Does any one grow old in Heaven?"

We do not believe that any one ever grows old or faint in Heaven. God and the angels are in Heaven, and I am sure they never grow old or weary. There is another sense in which they are old. We poor, mortal beings, as we grow old in years, grow weak and weary; but to an immortal being age only adds strength, wisdom and power. Think of Jesus. He is over eighteen hundred years old, and with what strength, wisdom, and power He must be endowed! Think of the angel Gabriel who, "being caused to fly swiftly" (Dan. 9:21, 22), came to give Daniel "skill and understanding"! That was over twenty-four hundred years ago, but did his strength or power lessen? No; nearly four hundred and eighty-two years later he came to Zacharias, the father of John the Baptist, and later to Mary, the mother of Jesus, with glad tidings. He could testify: "*I am Gabriel, that stand in the presence of God.*"

We do not expect to have Heaven for our home, because Jesus said in St. John 13:33, "Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you." What did Jesus say? "*Whither I go, ye cannot come.*" What words of consolation did he give them? He promised: "*I will come again, and receive you unto myself; that where I am, there ye may be also.*"—John 14:3. Jesus is coming back to earth to dwell with the faithful and rule the world in righteousness; for he promised in Matt. 5:5: "Blessed are the meek, for they shall inherit the earth"—not Heaven. Now we grow old and weaker, but we have the blessed promise that if we wait upon the Lord we shall renew our strength, be made equal unto the angels, run and not grow weary, walk and not faint (Luke 20:35, 36; Isa. 40:31).

"ABOUT HOW MANY YEARS HAD THE EARTH BEEN IN EXISTENCE PRIOR TO THE COMING OF JESUS?"

THIS question is asked by a gentleman who seems anxious to have the truth lead him to the eternal home. He wishes to know the age of the earth at the birth of Jesus. We do not claim to be wise above what is written. The Mighty God has never revealed the age of the literal earth; but we do know from geological demonstrations of the strata of the earth and

the remains of prehistoric men and animals found in the earth that it is many millions of years old. The record in the rocks truly teaches that the earth was created untold ages in the past, and the Bible is in harmony with all *true science*.

God, through Moses, informs us that the secret things have not been revealed (Deut. 29:29), that the Almighty has not made known the period when this literal earth was created or when men and women first lived. However, we do know how long it was from the time Adam was called into the spiritual garden or vineyard of the Lord until Christ's birth. We have a Bible Chronology, every link founded on Bible evidence, all forming a golden chain, proving that it was four thousand and forty-eight years to His birth.

While there are many literal sayings in the Bible, we have learned, as Paul commanded in I. Cor. 2:13, to *compare "spiritual things with spiritual,"* that we may know the mind of God. The Prophet Isaiah informs us that the vineyard of the Lord is the house of Israel, God's people (ch. 5:1, 7). Jesus explains it fully in Matt. 20. He tells us that the "kingdom of heaven is like unto a man who is an householder, which went out early in the morning to hire laborers into his vineyard." He went out early in the morning, in Adam's day, to call them in. "He went out about the third hour," or in Noah's day, to bring laborers into his vineyard; and about the sixth hour, in Moses' day, He was still calling for laborers to work in His garden. In the days of Jesus, the ninth hour, how loudly and earnestly God was calling to the children of men through Jesus and the Apostles. Think of the gracious words which flowed from the lips of Jesus and of the wonders he performed, and then think of the few he induced to work in his vineyard! The same wise God is now, in this day, the eleventh hour, calling for workers to come into His vineyard and bring forth fruits of righteousness.

The masses of mankind are outside the garden now, as they have always been. Only few are willing to come into the vineyard of the Lord to work according to His directions, but there are multitudes outside. It was the same in Noah's day. It was thus in Adam's day; only few were willing to put away all evil, but there were many outside: that is why Cain could go down to the land of Nod and find a wife.

Our friend asks another question:

“WAS JESUS TO BE THE LAST GREAT PROPHET?”

WE read in Heb. 1:1, 2, that “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.” Jesus was the last great Prophet, for he closed the revelation of God to man. After Jesus had ascended to Heaven, he sent an angel with God’s last message to the children of men, and that message closed with Rev. 22:18—21. We have not heard from God since, and never shall until Elijah appears as the forerunner of Christ’s second advent.

The next question is: “Do you think that Jesus ever committed a sin?”

Jesus never committed a sin, because he never transgressed the law of God after he knew it, and “sin is not imputed when there is no law.” When the Prophet Isaiah foretold the birth of Jesus, he said: “Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.”—ch. 7:15. Jesus had to learn by eating this wonderful Truth; and Paul, when explaining it, says, “Though he were a Son, *yet learned he obedience* by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him.”—Heb. 5:8, 9. How was Christ made perfect? By his obedience, and he thus became a perfect example to us; for the Apostle Peter testified that Christ suffered for us, “*leaving us an example, that ye should follow his steps.*” Christ learned the law and rendered perfect obedience; therefore he became worthy to be our coming King and Ruler.

Still another question is: “How much more than man, and less than God, was and is Jesus?”

Christ is far more than any man because he never transgressed God’s law after he knew it, and far less than God because there is only one eternal God. “One Lord, one faith.... one God and Father of all.”—Eph. 4:5, 6. The scribe came to Jesus and asked: “Which is the first commandment of all?” And Jesus answered him, “The first of all the commandments is, Hear, O Israel; *The Lord our God is one Lord.*”—Mark 12:28, 29. This is why Jesus said, “I go unto the Father: for *my Father is greater than I.*”—St. John 14:28.

Some one might ask: “Did not Jesus say, ‘I and my Father are one’?”

He certainly did, but he plainly qualified the saying in St. John 17:20, 21. Speaking of his Apostles, Jesus said: "Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."

How were Christ and the Apostles one? As Paul explains in I. Cor. 1:10: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Jesus prayed that the disciples might be one as he and the Father were one, and that oneness was to be of one mind. Jesus testified: "I can of mine own self do nothing.... I seek not mine own will, but the will of the Father which hath sent me....and *the word which ye hear is not mine, but the Father's which sent me.*"—St. John 5:30; 14:24. That is how Christ was one with the Father, by always speaking the words of God and not his own words.

WILL THIS EARTH BE DESTROYED AND PASS AWAY?

THIS question is of much importance. The friend asks: "Do you think the earth will be destroyed, or a new order of things occur upon the earth?"

We know that this earth shall never pass away, for God revealed through the Prophet that the literal "*earth abideth forever*" (Eccl. 1:4). Again through the Prophet Isaiah He proclaimed: "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord, and there is none else."—ch. 45:18. God formed the earth to be the abode of righteous men and women in the future when Christ comes, and He will not destroy that which He formed for such a grand purpose. It will be the present order of things—"*this present evil world*" (Gal. 1:4)—which shall pass away, and not the literal earth. It was the world of the ungodly that perished at the time of the Flood, and it will be the world of the ungodly which shall perish when Christ comes.

Do you think that Jesus would have said: "*Blessed are the meek, for they shall inherit the earth,*" if it had been the pur-

pose of the Almighty to destroy our present home? God promised through the Prophet: "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it."—Ps. 37:34. When shall we see the meek inheriting the land? When the wicked are cut off, and not before. Again we read: "The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it. For the upright shall dwell in the land, and the perfect shall remain in it."—Prov. 2:22, 21.

The Heaven where God dwells shall never pass away, and the literal earth shall abide forever; but the Apostle Peter tells us of a heaven and earth that "shall pass away with a great noise." Did he refer to the literal heavens and earth? If he did, the heavens would pass away as well as the earth, and there would be no place for God or man to dwell.

When the Chancellor of Germany once said: "The earth is rocking under our feet; perhaps in a short time there will be a complete collapse," you did not for a moment imagine that there had been a literal earthquake there and old Mother Earth was rocking to and fro; but you understood that he referred to the disturbed condition of the people. Is there not great trouble and commotion in the political heavens now, among the rulers? One of the definitions of "heavens and earth" is: "For the inhabitants of the earth.... also used of the inhabitants of a region." It is the political heavens and earth that shall pass away.

The Apostle John saw—in vision—the third heaven and earth. Why called the third heaven? Because, as Peter tells us, the first heaven and earth, the rulers and those ruled over, passed away at the time of the Flood. The second heaven and earth, the present rulers and those ruled over, shall pass away when Christ comes and the great battle of Armageddon is fought. Christ and his band of faithful workers shall then ascend into the political heavens to rule the nations that submit to his divine law.

They will compose the "*new heaven*" and "*new earth*" of which we read in Rev. 21:1, 3, 4, when "the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are

passed away." What a glorious age to be ushered in, when all the ills and aches and pains which beset humanity have passed away with the rule of man, and Christ's glorious reign has begun, bringing peace on earth and good will among men!

God never destroyed any people and never will without first giving them an opportunity to submit. He is pleading with us now through His Word, and we can learn and obey if we will, but He will even do a greater work in His efforts to soften the hardened hearts of mankind. He will send the grand Prophet Elijah before Christ's coming, as we read in Mal. 4:5, to turn many of the hearts of the children of darkness to the glorious light of truth.

"WAS THERE NOT SOMEWHAT OF A COMMUNISTIC FORM OF GOVERNMENT IN THE TIME OF CHRIST?"

ANOTHER reader, in asking this question, no doubt refers to the law which was to govern the followers of Christ under the Apostolic Commission, which lasted only until the close of the Jewish age, A. D. 70. As we learn in Acts 2, the Holy Spirit came on the Apostles and they were filled with power,—“and fear came upon every soul; and many wonders and signs were done by the apostles.” They were able to perform great signs and wonders: able to raise the dead, cause the blind to see, the deaf to hear, the lame to walk. They could read the thoughts of man, as did Peter those of Ananias.

What did they do at this time? “And all that believed were together and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need.”—Acts 2:43—45. “And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need.”—Acts 4:32—35.

At whose feet did they lay down their earthly possessions? “*At the apostles' feet.*” This explains the whole matter; it

was under the Apostolic Commission. If we had Apostles now who could raise the dead, open the eyes of those born blind, drink any deadly thing without harm, lay hands on the sick and heal them, read the thoughts so that in every instance they could detect a falsehood, it would be safe to sell our earthly possessions and lay them at their feet, knowing that a righteous distribution would be made to all in need. Now, in the absence of Apostles, or successors to the Apostles—for there were only twelve Apostles (Rev. 21:14)—God has wisely refrained from giving that law in our day.

Paul tells us in I. Cor. 4:9 that they were the “last Apostles.” The same text in the Douay Bible is translated, “For I think that God hath set forth *us apostles, the last*”; while in our common version it reads: “For I think that God hath set forth us the apostles last”; but in the marginal rendering from the Greek it reads: “*us the last apostles.*”

Jesus gave one commission to the Apostles, and after he had gone to heaven he sent an angel to give us the commission under which we labor. You can read it in Rev. 22:17: “And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will let him take the water of life freely.”

“What is the world? A wandering maze,
Where sin hath tracked a thousand ways
Her victims to ensnare.
All broad and winding and aslope,
All tempting with perfidious hope,
All ending in despair.
Millions of pilgrims throng those roads,
Bearing their baubles or their loads
Down to eternal night.
Only one path that never bends,
Narrow and rough and steep, ascends
Through darkness into light.
Is there no guide to show that path?
THE BIBLE. He alone that hath
The Bible need not stray.
But he who hath and will not give
That light of life to all that live,
Himself shall lose the way.”

IS RELIGION DYING?

UNDER this heading, *The Chicago Daily News* asks for "ten thousand letters," with "the sole aim....to discover the prevailing religious, nonreligious or antireligious thought of today." The paper gives quotations from a number of letters received.

One writer says: "Religion is dead already. I believe that what many people have heretofore identified under the name 'religion' is not only dying but is quite dead.... Today the church is well nigh empty, because it offers nothing in which the average man is interested or that he needs. It is no longer a vital force in the world."

A young girl says: "Religion will never die.... If the churches could understand youth and stretch out a strong, sympathetic hand in the guise of more intellectual clergymen, then religion would come into its full meaning for the world and humanity."

I believe that by her expression, "intellectual clergymen," this young girl does not refer to worldly knowledge, for clergymen are better educated today than in any previous age. She must mean knowledge of the Bible and ability to prove that it is the pure gold, uncontaminated by pagan thought.

I greatly sympathize with the young in this unbelieving age. They are between two warring factions. The Fundamentalists are clinging to the old, man-made creeds largely mingled with pagan thought, while the Modernists are laying the Bible aside as a product of the first century, far out of date for the twentieth.

If I only knew her full address I would love to hold out to this young girl a helping hand to aid her to a full understanding of revealed truth.

Referring again to the letters, a gentleman writes: "Your request for a religious opinion caught me in a receptive mood; in the past religion was the most vital factor in my life. As a boy of 15 the greatest thing in the world, I thought, was to preach the gospel.... I attended college with the hope that it would prepare me to preach thereafter, but it proved to be a hopeless expectation.... I do not believe in a personal God, in the soul, heaven or immortality."

What a sad ending! This is only one of many instances

where we have seen religious influences wrecked by a college life. When engaged in mission work, how many mothers have told us that they had sent their sons to college with strong religious convictions, only to have them return as infidels or atheists! What the noted scientist, the Hon. Robert A. Millikan, said on this subject is worth repeating: "Am I myself a broadly enough educated man to distinguish, when I am engaged in the work of reconstruction, between the truth of the past and the error of the past, and not to pull them both down together? Am I sufficiently familiar with what the past has learned, and what it therefore actually has to teach, and am I enough of a *statesman* not to remove any brick from the structure of man's progress until I see how to replace it by a better one? I am sorry to be obliged to admit that some of us scientists will have to answer that question in the negative."

How true! Many scientists and teachers have been thus guilty. I was brought up by religious parents, who impressed upon my youthful mind the power of a living God and reverence for what they thought He taught. I now know that many things I then believed are not true, not founded on the Bible; but the moral precepts they taught and the reverence for a supreme Being, made a deep impression upon my mind; and from how many temptations they shielded me! I was fortunate enough not to have any wooden brick removed from the frail foundation upon which I was built until a golden one was put in its place. That is the principle upon which we have always labored and always shall.

In contrast to the letter from which we have just quoted, it rejoiced us to read what a young scientist of nineteen wrote: "My ambitions lie in scientific wonders. As I look at them they are God's marvels.... Who can tell what the paper I write upon is made of? Oh, yes, it is made up of physical elements which can be resolved down to electrons and protons. But who made the electrons and protons? As a matter of fact, we don't know what anything is really made of.... We don't even control our own lives to the extent that we may keep them as long as we want them. All we know is, a Greater Mind than ours must have originated them.... It is the only explanation; any other is an impossibility." How true! "The heavens declare the glory of God"—and all nature proves a greater Power than man.

A few years ago there was a great discussion in England on "Where are the dead?" Some friends in England sent us several dozen papers which contained many articles on the subject. There was one in the *London Daily News* by Prof. Julian S. Huxley, University of London, King's College, on "What is Life?" in which he said: "The organic chemists are now not only analyzing but synthesizing compounds with twenty, fifty, even a hundred atoms.... However, whether our descendants are patient enough and clever enough to put together thousands instead of hundreds of atoms in the right way, and so produce a substance with the chemical characteristics of living matter, is not the point. The point is, that there is no reason whatever against, and a great many for, the idea that if we could do so, the substance thus produced would be ipso facto *alive*, and would not have to wait for some God or Life Force to insert a vital principle into it."

When I read this proud boast of man, it seemed so fitting to read a testimony from the Bible, which says: "For vain man would be wise, though man be born like a wild ass's colt.... Oh that God would speak, and open his lips against thee; and that he would show thee the secrets of wisdom, that they are double to that which is." With St. Paul we can again exclaim: "*O the depth of the riches both of the wisdom and knowledge of God!*"

God alone has the power to bestow life. He has delegated this power to His Son, for Jesus proclaimed: "Marvel not at this: for the hour is coming, in the which all that are in *the graves* shall hear his voice, and shall come forth." Jesus is the Master Chemist and he will have knowledge rightly to combine the thousands of atoms of which the human body is composed and cause the dead to live.

Another great body of scientists met in England last fall, and in a dispatch from Leicester we read: "Scientists may as well abandon hope that life some day will be produced in a test tube, members of the British Association for the Advancement of Science were told by a leading biologist today. Dr. James Gray, eminent Cambridge University professor, predicted that the mystery of life never will unfold itself to man. He advised his colleagues to cease 'wasting further research in the attempt' to solve it. He contended that life must be regarded as something that existed 'from the beginning,' rather than having evolved from inanimate materials.

'Biology provides not one shred of observational evidence,' Dr. Gray asserted, 'to support the spontaneous origin of living matter in the world today. Would any serious credence be given to the suggestion that a motor car or even a footprint on the sands came spontaneously into existence without the intervention of directive forces?'"

All along the line, as noted scientists realize more and more the wonders of life and the universe and see how its secrets evade their search, they are less confident in their proud boasting. If, instead of spending their time in hundreds of laboratories all over the world searching for the origin of life, they would come to the Bible and learn how to live as did Jesus, they could form characters worthy of being led in the day of his coming to "the tree of life," which is the wisdom of God (Prov. 3:13, 18), and thus be enabled to gain that knowledge for which they now so vainly search.

A college president has also learned that worldly science, or, as St. Paul termed it, "science falsely so called," is not the panacea for the world's ills. In the *Christian Century* (January 24, 1934), we read: "President Robert Maynard Hutchins, of the University of Chicago, has brought into the open a smoldering revolt against the dominance of modern education by a more or less bare fact-finding science.... He declares that modern science has left mankind bewildered. 'We do not know where we are going, or why, and we have almost given up the attempt to find out,' he says. 'We are in despair because the keys which were to open the gates of heaven have let us into a larger but more oppressive prison house. We think those keys were science and the free intelligence of man. They have failed us. We have long since cast off God. To what can we now appeal?.... During the nineteenth century and since, we have been flinging piles of green wood on the fire and have almost succeeded in putting it out. Now we can hardly see through the smoke.'"

Is not this true? As Jesus said of the false teachers (Luke 11:52): "Ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." They have taken away and lost the true key of knowledge—which is the wisdom of God—and fashioned a key of their own which has only led them deeper into a "more oppressive prison house," as the gentleman acknowledged. He cries: "We have long since cast off God. To what can we

now appeal?" Let him turn to God and the Bible, the source of all true knowledge, accept the key which He has furnished, and it will open up the spiritual storehouse which contains stores of true wisdom.

The past generations did have reverence for the God in whom they believed and for His blessed Word, and its moral precepts had great influence on many lives; but, as this man admits, they have piled on the green wood until they have about put the fire out, and as men and women have lost faith in God and the Bible they have grown "worse and worse, deceiving and being deceived" (II. Tim. 3:1, 13).

He again says: "*We do not know where we are going, or why, and have almost given up the attempt to find out.*" What a sad condition! "Lost, out in the world full of darkness and sin," and the smoke so dense that he cannot find his way out. If he would let the bright sunlight of God's blessed truth shine upon his pathway, the smoke would disappear and he could easily escape from the prison house of darkness to walk in the wonderful light.

"TODAY OUR CHURCH STRUCTURES REST ON FRAIL STILTS"

REFERRING again to the question as to whether present day Christianity is living or dying, we shall in short answer the question from past and present evidence and from the Bible. Before expressing our own opinion we would like to give some evidence from a few of the leading ministers of the day.

In *The Christian Century* of November 29, 1933, under the heading, "The Churches and the Crisis," we read: "Our denominational system is spiritually bankrupt. The foundations upon which the denominations have been accustomed to justify their existence have been steadily subsiding for many years. Today our church structures rest on frail stilts. Religious vitality is low. Our sects are all operating on momentum from the past, rather than on power generated in the living present.... The churches are thus forced into all sorts of irrelevant and unspiritual stunts and devices in order to keep going. In an advertisement appearing in this issue of *The Christian Century* we are told that 115,953 church women have signed up to deliver a church market into the hands of certain manufacturers yet to be selected, in compensation for which

the church treasury will receive a commission on all purchases. The situation is pathetic....

"Surely the emergency is acute enough, and the impotence and irrelevance of our present system is obvious enough, and the world-wide menace to free religion is threatening enough to awaken us from our sectarian slumber. Facing the present chaos, cannot the leaders of our denominations do at least some earnest spade-work in preparation of the ground for the erection of a church fit to be called, in principle and promise if not in functional and structural fulness, the body of Christ?"

We would rejoice if they could be awakened from their slumber. The church which composed the "body of Christ" in the first centuries was not built on "frail stilts," but on the words of Jesus, the Prophets, and Apostles; neither were they performing "unspiritual stunts" for the purpose of building costly churches or arraying their ministers in elegant robes. They were not of the worldly throng, even as Jesus was not of the world. What a contrast!

"THE SCANDAL OF CHRISTIANITY"

THIS is the title of a book by the Rev. Peter Ainslie (Willett, Clark and Colby, Chicago), at that time pastor of Christian Temple, Baltimore. He said in part: "That there is a woeful deficiency in our contacts with God is everywhere evident. If it were confined to some one country or some one church it would be less difficult to meet. But it is in all countries—America, Europe, Asia, and Africa. It is likewise in all churches—Catholic, Protestant, and others. It is not a matter of education; the pulpit and pew are better educated now than at any time in the history of Christianity. Denominational Christianity is at a discount in the eyes of an intelligent world. Its various structures are standing like tottering walls.... There are threatening perils on every side. We may meet them wisely or unwisely. If we would meet them wisely there must come a radical change in attitude and spirit.... a change so radical that there will be definite processes in action for the abandoning of present day denominationalism for the Christianity of Christ. If this is not done, I am convinced, as Bishop Gore says, 'the younger among us must prepare to find themselves in a world which, in great part, has revolted from

Christianity—from real Christianity as well as from what is conventional and from its moral principles as well as from its intellectual dogmas.' Truth and error will be wrecked together. It is a grave situation both for ourselves and for those who shall follow us."

Here our friend made a great mistake. The truth of the Lord, the blessed Word of God, *never has been and never can be wrecked*. The false teachers turned mankind from its truths, but did they wreck the Bible? In our Authorized Version we have every book just as it was in the fourth century. God preserved the Bible all through the Dark Ages, and on its pages we can read every principle and commandment given by the Almighty through the Prophets, Jesus, and the Apostles, and not one is contaminated by pagan myths, either Oriental or Egyptian.

The church historian Mosheim testified of the apostasy during the second century: "The numerous evils and discords, which arose from combining the Oriental and Egyptian philosophy with the Christian religion, began to be increased about the middle of this century, by those who brought the Grecian philosophy with them into the Christian church."

Of the fourth century he says: "It would require a volume to detail the various impositions which were, for the most part successfully, practiced by artful knaves, after genuine piety and true religion were compelled to resign their dominion in great measure to superstition.... How can it surprise us, that on all sides the vicious appeared a host, and the pious, a little band almost overpowered by them?"

We could fill pages from different histories on this subject, but space will not permit; however, we will state what Mosheim said of the eighth century: "The true religion of Jesus Christ....was wholly unknown in this age, even to the teachers of the highest rank.... The whole history of these times avouches the truth of these remarks." The churches forsook the truth and that is why, as Mr. Ainslie said, "its various structures are standing like tottering walls."

We shall quote again from Mr. Ainslie's book: "We have sought by every conceivable method to cover up the past sins of the church as well as the present day sins, making ourselves as comfortable as possible; but the time is here and now when Christians must uncover all sins and be unafraid to abandon those attitudes which have substituted denominational

comforts for struggle and suffering, until the church, now 'sick, on her dying bed,' shall hear the voice of Jesus say, 'Arise and walk!'.... I do say that organized denominationalism, whether Eastern Orthodox, Catholic, Anglican, or Protestant, is neither spiritual nor Christian.... The fact is that none of the churches is Christian."

The church "*sick, on her dying bed*," is a striking answer to the question in *The Chicago Daily News*, "Is Religion Dying?"

Mr. Ainslie then asks: "Is Christianity a superstition like those superstitions among the Romans when they worshiped Jupiter and Juno or among the Egyptians when they worshiped Osiris and Isis? What is Christianity?"

Nominal Christianity mingled with paganism has many things in common with the Romans and Egyptians. It was this mingled paganism that caused the churches to name the first month of their year January, after the Roman god of war Janus, and to put Christ's birth on the pagan Saturnalia of Rome.

This minister asks: "*What is Christianity? Where is Christianity?*" Christianity consists of what God has caused to be revealed through the Prophets, Jesus, and the Apostles, and Christianity will only be found among those who are walking in the footsteps of Jesus, "an holy nation, a peculiar people" (I. Pet. 2:9).

"PAGANISM IN OUR CHRISTIANITY"

THE HONORABLE ARTHUR WEIGALL, in his book entitled *The Paganism in our Christianity* (G. P. Putnam's Sons), gives much evidence to prove where the false doctrines in nominal Christianity came from. He says: "I believe that much of the generally accepted Christian doctrine is derived from pagan sources and not from Jesus Christ at all, a great deal of ecclesiastical Christianity being, indeed, so definitely paganism re-dressed that one might almost speak of it as the last stronghold of the old heathen gods. I believe that the adoration of these ancient gods has never died out, and that in places of Christian worship today we still unwittingly maintain it, and solemnly recite the myths of heathendom. Yet the Jesus of History, as distinct from the Jesus of Theology, remains 'the way, the truth, and the life'; and I am convinced that concentration upon the historic figure of our Lord and upon His

teaching can alone inspire in this Twentieth Century that fervent adherence and service which in former ages could be obtained from the average layman by the expounding of theological dogmas, the threat of hell, and the performance of elaborate rites and ceremonies....

"Indeed, the whole conception of a Place of Torment where the wicked shall be punished with physical pain, and of a wrathful God who is a sort of combined policeman, magistrate, gaoler, and executioner, cannot be traced to the thoughts of Jesus, but belongs to a primitive age, and is entirely unworthy of our modern intelligence.... There is no place in our Lord's eschatology for the idea of eternal torture as the punishment of evil-doing, nor is it possible for the modern mind to conceive of an almighty and loving God as being at the same time a fiendish monster deaf to the piteous shrieks of the damned. The eternal fire of Hell presided over by Satan is a pagan belief which attached itself to Christianity....

"The Christian idea of the Prince of Darkness seems to have entered the Faith through Mithraism, wherein Mithra was 'Light' personified, and hence Evil was 'darkness'; and Satan is simply the old Persian Ahriman, the eternal enemy of Ormuzd, and the ancient Egyptian Set, the opponent of Osiris.... Thus the Christian thinker....in urging the necessity of the task of separating the pagan element from the basic truths of the Faith, must feel that no tinkering, such as is being conducted in England in regard to the Prayer Book, can be of much service. There must be a wholehearted movement back to the real Jesus and his teachings...."

Who can deny that these false, pagan doctrines were and are in the creeds and that they came from the pagans?

This evidence from history and the writers to whom we have referred is confirmed by Bible evidence; and, most wonderful! the Bible proofs were given hundreds of years before they were fulfilled.

The Prophet Daniel, to whom the angel Gabriel was sent to impart knowledge of future events, even the rise and fall of empires, also tells us in ch. 7:25; 8:12, that out of Rome a power would arise which would wear out the saints and change God's times and laws, thus casting the truth to the ground. That is why the year commences with January, the first month of the Roman year, and not with Abib, the first month of the Bible year, as it did in the days of Jesus. That

is why Christ's birth was placed at the time of the Roman Saturnalia and not on the true date, which is the first of Abib. Christendom claims to date its time from Christ's birth, saying that all time before Christ is B. C. and all time since is A. D., and yet they celebrate his birth on December 25 and wait a week before beginning the year—thus having a week which is neither B. C. nor A. D. *What confusion!*

Jesus did not fail to confirm the words of Daniel, and he informs us that "while the bridegroom tarried, they all slumbered and slept" (Matt. 25:5—19). Christ, our great High Priest, ascended to the Father, and he said it would be "*a long time*" before he would return, and that during his absence all would go to sleep, no true workers be left in the vineyard; but before his return the midnight cry would sound forth and awaken all who would be willing to listen to its life-giving words. The banner of truth (Ps. 60:4) would again be uplifted to lead all who would be willing to become true soldiers of Jesus Christ.

St. Paul confirms the words of Jesus and testifies: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers.... And they shall turn away their ears from the truth, and shall be turned unto fables."—II. Tim. 4:2—4. Again in II. Thess. 2:1—3 St. Paul testifies that Christ would not come the second time until after the "falling away" from the truth; after the great Roman power, of which Daniel spoke, would arise to change God's times and laws.

Over the portals of truth the false teachers erased the words: Reason, Justice, Mercy—embodying the glorious principles of Revelation—and in their place inscribed the pagan fables: eternal torment, a literal devil, Adamic condemnation, vicarious atonement, faith without works, and so on. Can you wonder that such Christianity is represented as "sick, on her dying bed"; that such doctrines are losing their hold on men and women?

"FAITH COMETH BY HEARING....THE WORD OF GOD"

MR. AINSLIE claims that denominationalism, "many men of many minds," is one of the worst diseases of the churches. He says: "The whole medical world is working for the cure

of cancer. It is the concern of every forward looking physician and surgeon....but a cure will be found. The same thing is true of denominationalism."

I only wish that cancer could be as easily cured as denominationalism. If people were willing to listen to the Word of God and to believe only what they can read, a cure could easily be effected. All true Christians will speak the same things. Did not Jesus say in St. John 17:20, 21: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they may be one; as thou, Father, art in me, and I in thee"? How one? Not one person, but one in mind, all speaking the same things; of one mind with God in all that He has caused to be written for our learning. St. Paul explains it fully in I. Cor. 1:10: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." This and this alone will cure the evil of denominationalism.

Did not this Apostle testify that *there is but "one Lord, one faith"*? How does that one faith come? The same Apostle gives the answer—"faith cometh by hearing....the word of God" (Rom. 10:17). The *one* faith comes only by hearing the Word of God. This is why another Apostle so earnestly admonished, "that ye should earnestly contend for *the faith* [not faiths] which was once delivered unto the saints" (Jude 1:3). Still another loved Apostle commanded: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God.... If there come any unto you, and bring not this doctrine, receive him not into your house [church—Heb. 3: 6], neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds."—II. John 9, 10, 11.

In the light of these testimonies, how can we fellowship any one who will not believe the doctrine of Christ? The churches, instead of building on the words of Jesus, the Prophets, and Apostles, have built on pagan fables and traditions of men and that is why, as Mr. Ainslie said, "its various structures are standing like tottering walls."

WHAT IS THE "CHRISTIANITY OF CHRIST"?

MR. AINSLIE said we must get back to the "Christianity of Christ," while others say, "have the religion of Jesus."

Jesus himself testified: "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.... He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."—St. John 12:49; 8:47. How can we know who is of God? By the rule which Jesus gave: "*He that is of God heareth God's words.*" All who are not willing to hear God's words are not Bible Christians. Then the Christianity of Christ is simply to believe and practice what Jesus taught.

Some claim that we are to pay more heed to what Jesus said than to those whom he sent out to proclaim the gospel; but did not Jesus say to them, Luke 10:16: "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me"? It is a golden cord which cannot be broken—the Prophets, Jesus, and the Apostles, and they all speak the same things as God revealed the truth to them, and that is why there is perfect harmony in the Scriptures.

See the contrast between nominal Christianity and the Christianity of the Bible. In the one we see hundreds of different faiths, all believing according to the man-made creeds or as they please; and on the other hand, look at the Christians of the first centuries, all professing "*one faith*," perfectly joined together in the same mind, all speaking the same things, even refusing to bid "God speed" to any one not willing to accept "*the doctrine of Christ.*" We must learn that our worship is vain unless we profess the "one faith" which comes by hearing the Word of the Lord.

What did Jesus say to those in his day who made a profession of religion but were not in harmony with his gospel? "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.... Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."—Matt. 15:8, 9, 14.

Would Jesus teach differently if he were in our midst today? No. The false teachers tell us that the gospel of the first century will not do for the twentieth, but in this they are only deceived and deceiving others, for, as the Apostle testified, it is "*Jesus Christ the same yesterday, and today, and forever.*"—Hebrews 13:8.

It would seem that the churches and every one interested in the good of mankind, every parent and teacher, as they see the present condition of the world, would long to be led to the "Christianity of Christ," for without religious influences the forces of evil can never be restrained.

Senator Copeland of New York lately delivered an address in Rochester. He "asked the group to seek the special assistance of churches, pointing out that in 1850, when church activity and attendance was at a peak for recent times, there were about one-fourth as many persons in prison, per thousand population, as there are today." He said further: "No matter how crowded may be the pages of history with the records of predatory crimes, those stories are as nothing compared to the happenings in America.... Society is paying tribute as never before.... Crime costs six times as much as education. It represents far more than the value of our exports. It is ten times as great as the combined cost of maintaining the Army and Navy. It is four times as much as the maintenance of the Federal Government. It represents a sum sufficient to pay every dollar of federal, state and local taxation. It represents an amount equal to one-fourth of the annual national income. In short, one dollar out of every four we spend is our contribution to the cost of crime."

In an article in *The American Magazine* (January, 1934), entitled "Behind The Guns of Crime," we read: "Crime today is costing us....more than \$100 for every man, woman, and child in the United States. And the cost is steadily mounting. In many communities the Crime Tax is greater than city, county, state, school, and Federal taxes combined. In return for our money we are getting murder, arson, bank robberies, kidnaping, corruption of public officials, vice, and terrorism."

Is not this a terrible record? Is the world getting better? Has education curbed the evil? No. Many of the worst criminals are among the educated classes.

Speaking of another evil, the editor of *The Christian Century* said this week: "*Is the Mob to Rule?* The shadow of the mob has fallen across the entire nation. Breaking out in California, where a governor deserted a sheriff attempting to perform his sworn duty and praised the mob that struck him down, then leaping to the Atlantic seaboard, where another governor's attempt to bring mob leaders to justice was set at naught in the courts, and finally returning to the central

valley of the Mississippi, where a Missouri mob brought the total of lynchings this year to twenty-six, this threat to the nation's future gave swift and sobering evidence of its ominous strength. For in seven brief days it showed that it had spread beyond sectional lines and beyond racial lines, that it could defy authorities seeking its suppression, and that it could command support from a portion of the press, the pulpit, and even of the sworn officers of the law.... Behind the growth of the mob spirit in America there must be seen the growth of the mob spirit in the whole world."

This gentleman states that "lynching in the United States is generally accounted to date from....1836."

Speaking of still another great evil, the Hon. Clinton N. Howard, chairman of the National United Committee for Law Enforcement, says: "The old saloon is gone; the New Deal tavern, inn and liquor 'store' with its shelves, bins and counters loaded with bottled poison, have come.... A nation that had constitutionally cast out a moral, social, economic and political leper of age-long entrenchment is again 'entangled and overcome,' and its latter end is worse than the beginning."

I could add many to this list of present evils, but this is certainly sufficient to prove the condition of the world and that God had knowledge to foretell future events. Did not Jesus tell us that when he comes again he will find the world in the condition it was in the days of Noah (Matt. 24:37, 39)? and St. Paul "that in the last days perilous times shall come....evil men and seducers shall wax worse and worse, deceiving, and being deceived" (II. Tim. 3:1, 13)?

Is it not time for us to turn to the Almighty, the only source of comfort and help, and put on "the whole armor of God" (Eph. 6:13—17) that we may be enabled to resist the forces of evil?

These things foretold by saints of old
Proclaim the time of end;
We do not know the day or hour,
But when these fearful things transpire
Then Christ, we know, will come with power,
In righteousness to reign.

GOD'S PEACE PLAN

FORTY years ago at the World's Columbian Exposition in Chicago, was held The Parliament of Religions. A speaker at this congress said of the assembly: "We look with pleasing anticipation to the future, for its beckoning heights glow with the dawn of a fairer day of peace and plenty than our race has hitherto known.... Henceforth, the 'decisive battles of the world' will be fought on moral fields and on intellectual heights. The artillery of argument will take the place of the shot and shell hurled by the mighty guns of modern war. The piercing bayonet of perception and the conquering sword of truth will take the place of the weapons of steel which soldier and captain bear. The fame of a great general will become less attractive than that of a great statesman, or orator, or poet, or artist, or scientist, or teacher.... The army of peace enters upon the scene. The splendid procession of 1893 marches into view."

Another speaker said: "Bearing the palms of peace, with aspiring brows, the children of light have gathered here in amity, tolerance, and brotherhood.... The blameless Goddess of Justice and the white-robed angel of peace have left their blessings on the great assemblage of nations whose faith and works have been here exhibited...."

The president of the Religious Congress, in his welcome address, also said: "This remarkable programme presents, among other great themes to be considered in this congress, Theism, Judaism, Mohammedanism, Hinduism, Buddhism, Taoism, Confucianism, Shintoism, Zoroastrianism, Catholicism, the Greek Church, Protestantism in many forms, and also refers to the nature and influence of other religious systems.... This day the sun of a new era of religious peace and progress rises over the world, dispelling the dark clouds of sectarian strife. This day a new flower blooms in the gardens of religious thought, filling the air with its exquisite perfume."

One would think from the speakers' glowing words that Peace would soon have waved her white banner over the world and the dove of peace find a safe resting place. Who composed this army of peace, the splendid procession of 1893 to which

the speaker referred? As one gentleman said: It was the Baptists and Buddhists, the Catholics and Confucians, Parsees and Presbyterians, Methodists and Moslems, a motley throng of Catholics, Jews, Protestants, and pagans, gathered from all parts of the world and led in prayer by Cardinal Gibbons. This was syncretism in earnest. They had to have the pagan gods in evidence, for it was stated: "The sacred mountain of Japan, dedicated to the Shinto gods, was represented by a fine painting that hung at the back of the platform." I have a history of the Parliament of Religions, and it would seem that the speeches of the pagans—lauding their gods—were more loudly applauded than were those who professed to serve the true God. When an article by the Chinese high priest was read, "a wave of applause broke forth all over the house. Distinguished men and women gathered round Mr....and shook his hand, and women climbed over tables to pay their compliments.... In the whirlwind of enthusiasm everybody in the hall wanted to shake his hand."

It is forty years since these events occurred, and have the troubles of the world been settled on "moral fields" and "intellectual heights"? Has "the artillery of argument" taken the place of the "weapons of steel which the soldier and captain bear"? Did those who composed that gathering prove to be "the children of light"? Did "the blameless Goddess of Justice and the white-robed angel of peace" really bless the "great assembly of nations"? Did "the sun of a new era of religious peace and progress rise over the world dispelling the dark clouds of sectarian strife"?

One speaker said: "When enlightened humanity can learn how near in heart all brothers really are on the world's highway it will treasure these recorded pages as prophetic of the time when wars, the legacy of Cain, will be no more!.... If it is the gospel of a new peace or a sword the years alone will tell!"

Truly, the history of the past forty years reveals how ignorant the worldly wise speakers—and the motley crowd of earth's great ones whom they addressed—were of coming events. This was in 1893. In 1894 was fought the Chinese-Japanese war; in 1898 the United States and Spain were at war. In 1899 the first great Peace Congress was called by the Czar of Russia. Did peace follow? No; there followed a bloody war between England and the Boers. In 1904 hostilities

broke out between Russia and Japan following the Boxer uprising in China. During the following year England and Ireland were in conflict, also Turkey and the Balkan States. In 1914, just at a time when men were beginning to consider themselves too proud and enlightened to fight, and while plans were being perfected for a celebration of the centennial of peace between Great Britain and America, the world was suddenly precipitated into the bloodiest war of all history, our own country entering the conflict in 1917 to make it "a war to end war" and to establish permanent security against the menace of aggression. It would take the pen of the historian to chronicle all the wars in Mexico and in South America during the forty years, or all the civil wars in China.

In the last of 1931 Japan and China engaged in a war which was continued through part of 1932 and into 1933, with Japan paying no attention to the League or the warning cry of nations, and at last withdrawing from the World Court.

As we read in *The Literary Digest*: "Whichever way she turns, Europe's Angel of Peace hears new sounds of alarm. Since 1918 cartoonists have shown her flying hither and yon, yet never finding a safe abode. In the middle of the nineteenth year following the outbreak of the World War she is more tremulous than ever. The outlook for fall and winter is heavy with omen."

"PEACE, WHERE THERE IS NO PEACE"

UNDER this heading we read in *The Christian Century* (Chicago): "Next Sunday, August 27, is the fifth anniversary of the signing of the Kellogg pact outlawing war. The day will be celebrated under psychological difficulties. There is no denying the fact that this is a trying hour for the peace cause. Five years after the signing of the Kellogg pact, thirteen years after the founding of the world court, fourteen years after the founding of the League of Nations, the world finds itself in an economic cataclysm with chaos and distress in every 'civilized' part of the globe. Peace progress presupposes a certain orderliness and dependability among the nations, a certain confidence at the home base of each national unit, allowing statesmen and public opinion a certain degree of detachment for the consideration of the general good as well as of domestic welfare.... The domestic foundations of

every nation are unstable. Every government is anxiously concerned for its own preservation and for the preservation of its economic system. The problems of peace are therefore pushed to one side to await the outcome of the many experiments now under way for the rehabilitation of economic systems and political structures....

"Pride of power is developing *pari passu* with cultural and economic nationalism. And this pride of power is by nature not self-contained—its nature is to vaunt itself and break away from all restraints in its ambition to extend and enrich the culture and the economic system of which it is theoretically merely the defender.... Unquestionably the cause of world peace has suffered distinct setbacks in the past two years. Japan could have chosen no more propitious moment to flout her peace obligations than this very period. The nations were deeply absorbed in their economic problem when China was first invaded. And this absorption has become more intense with every passing month. The result is that Japan's entire strategy has been carried out with only wavering, and for the most part merely verbal, attempts by the other nations to stop her.

"After two years of absorbing preoccupation with their own domestic distresses, the nations most responsible for world peace now behold the great rent which Japan has made in the delicate fabric of pacific organization. And upon the minds of multitudes of erstwhile ardent and hopeful peace leaders there has settled a mood of pessimism.... Next to the failure of the peace mechanism in the case of Japan's invasion of Asia, the failure of the disarmament conference to achieve immediate results has caused many to lose faith in the whole enterprise of peace. It is difficult to find any word of reassurance to utter in the presence of a failure so complete."

No wonder people despair of peace. When last spring our President sent out a peace cry to fifty-four nations to reduce their armaments and have peace, it would seem that the London Conference would have made a desperate effort to nail up the doors of the Temple of Janus that the bloodhounds of war might no more desolate the earth. What did they accomplish? Nothing, because America and the other nations were more worried over the debts of the World War than they were over the horrors which another war will bring.

"SATAN LOOSED"

UNDER this striking heading, Mr. Morrison, editor of *The Christian Century* and author of *The Outlawry of War*—a man who has labored in the cause of peace as earnestly as any man in the world—says: "Stand where you will today, you are at the vortex of gathering storm. The man of Asia who lifts his head sees black clouds still over Manchuria, piling ominously toward the Indian meridian, sending out lightnings above the Arabian peninsula. The man of Africa hears the thunder of French guns again in action along the edge of the Sahara, feels the gathering tensivity between gold-hungry whites and dispossessed natives in Kenya. The man of Europe finds his whole sky overcast, with storm warnings flying at half a dozen points about his continent. The man of South America listens to the rumble of cannon on two fronts, and wonders where and how soon the next outbreak will come. Even in the United States the man on our streets lifts his head to hear the long-stilled hammer of riveting machines rattling against the steel ribs of new warships, and the papers begin to preach that creed of preparedness which has not been heard since 1916....the signing of contracts on one day for the construction of thirty-seven warships seems a singularly inept method of promoting either industrial recovery or any of the conditions which must accompany recovery....it is not the first cost of warships that counts; it is the upkeep—in terms both of actual costs of maintenance and operation and of international consequences.... With another disarmament conference about to convene, why the indecent haste to build up to the treaty limit agreed upon at the last one?.... Satan is loose—the despairing terror or the infatuated battle-lust of men everywhere attests it."

Truly, Satan—the wicked of earth—is most certainly loose and will never be bound—brought under control—until Rev. 20:1—4, is fulfilled and Christ, the messenger from heaven, comes and binds Satan for a thousand years. There are many men and women who would like to have a better world and are eager to help establish peace, but they are powerless to cope with Satan. The fear of war is in the minds of men. As one speaker said: "It is insecurity, doubt as to the future, the apparent hopelessness of untwisting the tangle of economic

depression, the failure of statesmen and people to throw off the burden of armaments and fear of war—it is all these things which fill our streets with troubled faces and haunted eyes.”

An article in *The Literary Digest* (January 20, 1934), entitled “*Wars Increase As Man Grows More ‘Civilized,’*” is convincing evidence that man will never abolish war. The writer asks: “Does war tend to decline as nations become more civilized? Many philosophers have said so, but now two sociologists of Harvard University have turned the cold and dispassionate eye of science upon the question, and have decided that future wars, fiercer than any ever fought before, apparently can be avoided only by a miracle. Far from declining, wars increase in number and intensity as nations progress, and the worst flare-up since the dawn of history has occurred in our own century.... What they discovered was that war in general had tended to increase over all Europe, ending in an unprecedented conflagration in the first quarter of the twentieth century.... What does this mean as to the future of war? In the opinion of Professor Sorokin and General Golovin it refutes completely the theory that war tends to disappear with the progress of civilization. It means also that all the commendable hopes that war will disappear in the near future are based on nothing more substantial than hope and a belief in miracles.”

The worldly-wise scientists thought when they gave the figures—as they did—to prove that war has steadily increased with the progress of civilization, that they had forever banished all hopes of peace on earth. As scientists do not believe in Bible miracles, the suggestion that peace could come only by means of a miracle, was simply saying that it never would be a reality. While they spoke ironically, they did not realize that they were speaking the truth. What is a miracle? Some of its definitions in the original are “*power, might, strength.... hence generally, strength, power, ability to do anything beyond one’s strength; outward power, might, authority.*” When Christ comes and rebukes strong nations and forces them to lay down their arms and learn war no more, thus causing wars to cease unto the ends of the earth (Isa. 2:4; Ps. 46:9), it will be accomplished by “*power, might, strength*” given to him by the Almighty, and beyond the power of man.

"WE CAN HAVE A NEW WORLD"

A noted editor once wrote: "Put it down in simple words that our souls as well as our minds can understand—Our old world, built on greed, has smashed. The ruin that has come upon nations, upon classes, upon institutions, upon the dearly-held hopes of men is ruin that, ultimately, is wrought by greed. Let those who care to do so use what pretentious phrases they can muster to tell us why this disaster has befallen us. Post-war deflation, business cycle, technological maladjustment, credit contraction—no matter how impressive the polysyllables, all that they mean in their essentials is this: the life of greed leads to destruction. Man's greed has proved man's ruin....

"Politics has thus become an affair of endless chicanery until, the world around, men are convinced that all forms of state organization—democracies, dictatorships, monarchies, communes—are alike impotent to produce those blessings of a justly ordered society to which they are avowedly dedicated. On the other hand, in the dealings of the states with one another the Machiavellian concepts which have ruled international relations have produced a ruin even more complete. All the thievery practiced by the powers—fated word!—in the last century has served only to precipitate a suicidal world war in this.... The political structure of the world is shaken today as never before; parts of that structure have already collapsed; other parts may collapse tomorrow. Why? Class interest; party interest; national interest—greed!

"The amazing technical advance of the past decade has been robbed of its promise and made an agency of human demoralization because of an economic and social order founded on greed. Where is the release, the enlargement of life that should have come with the triumph of the machine and the application of science to human needs?.... Other sins have entered to assist in the process of ruin, but at the bottom there has always been greed. Millions of men now know this to be true.... Amid the blackness of the present hour this one broad beam of light *does* shine—more men than ever before know that the old order has failed; more than ever before begin to see, or suspect, that it must always fail.

"The world around, men are working desperately today to

repair the ruin into which the present order, with its fundamental assumption of self-seeking, has betrayed us. Teachers, writers, committees, commissions, cabinets—all are working feverishly to get the nations back to a place of stable peace, and to get the workers back to a life of production and adequate reward. And for all these efforts those who sense the profound disruption and imminent danger of the hour must have the utmost sympathy. But they do not go to the bottom of the problem.

“However much they may succeed in patching up the present broken-down political and economic and social arrangements of mankind they will not provide a lasting remedy. The system is bound to break down again, bringing human ruin—and on a vaster scale.... Any pretension to moral insight or leadership demands that its possessor penetrate to the bottom of the world’s present trouble.... Is there not some better world to be won if we but seek?”

Yes, indeed there is a better world for all who will become worthy of its blessings, and Christ its coming King will have moral insight and leadership to penetrate to the bottom of the world’s troubles and to establish a righteous government whose officers shall be peace and its exactors righteousness.

A STORM IS COMING

JESUS said to those who did not accept the glad message which he brought: “When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?.... Can ye not discern *the signs of the times?*” (Luke 12:54; Matt. 16:3).

This is the condition of the world today. They can discern the signs in the natural sky, but fail to discern the meaning of the signs in the political heavens, the signs of the times in which we live. You have seen or read of literal storms. The sky which was so brightly blue in the early morning is now completely overcast and the darkness adds to a general feeling of awe and foreboding. Swiftly now the clouds roll together from the uttermost parts of the heavens, all headed for the great storm center in the west. Suddenly there is a

moment of intense stillness—then, out of the almost inky blackness, with a never-to-be-forgotten roar, appears a huge, whirling, funnel-shaped cloud, and like an enormous bird of prey it swoops down, grasping a little city which lies directly in its path, taking everything before it and leaving desolation in its wake. What were once happy homes are now heaps of debris, while here and there are seen the maimed and lifeless bodies of its victims. A few eagerly watching the face of the sky had seen the approach of the storm and had taken refuge in storm cellars and had thus escaped unhurt.

When Jesus said: "*Can ye not discern the signs of the times?*" he had reference to the signs in the political heavens, of which he spoke in Luke 21:25—31, when he said: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming....with power and great glory.... So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

Jesus was not speaking of the signs in the political heavens of past ages, but of the signs which would herald his *second coming*. As truly as the natural clouds betoken the coming storm, much more do the gathering clouds in the present political heavens indicate that a furious storm shall soon break upon this world—a world for the most part fast asleep and unaware of impending danger. How many suns (rulers) have we seen go down in the past fifteen years! Where are now the once proud rulers of Germany, Austria, Russia, Italy, Spain? Their suns have set, and the stars, the lesser lights, are either completely extinguished or so curtailed of their powers that they are, to all intents and purposes, mere figure-heads.

We see in our own western sky an army of clouds so portentous that they should cause alarm. Ominous is that cloud of moral degeneracy which casts its darkening shadow over this land, degrading the lives of men and women and showing its most blighting effects upon the young. The moral laxity of the younger generation is the theme of press and pulpit; widespread comment by the greatest writers and thinkers of the age to the effect that, unless a remedy is found and a halt

made, the result will most certainly be a decadent civilization even to the level of Pagan Rome.

Parental irresponsibility, defiance of laws, carelessness and an unsatisfied pleasure-lust at whatever cost, is producing a nation of youthful criminals never before equaled. Crime, the blackest cloud that ever darkened the sky of any nation, has risen to its greatest proportions in the United States. Statistics prove that in murders, robbery, theft and kidnaping we have far outclassed any other country. This moral paralysis is not confined to the young nor to any special class, but has reached even the official life of our government—corruption in high places abounds.

Another cloud which is menacing all countries is that of labor unrest—rising directly against the opposing one of capitalism. When these conflicting forces meet, the crash will be felt around the world. The forecast of this storm is found in the Epistle of St. James (ch. 5:1—3), as are also its consequences: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted. ... Your gold and silver is cankered; and the rust of them shall be a witness against you.... *Ye have heaped treasure together for the last days.*" Was not this a true forecast of these last days of Gentile times?

Time would fail me to describe all the alarming clouds in the European sky, betokening a tempest. The gathering storms in the East are the greatest menace to the peace of the world. Both the near and the far East are in a general state of unrest. As a man lately wrote in *The New York Times Magazine*: "Around....the synagogue of the Jew, the mosque of the Mohomedan and the temple of the Hindu there sweeps an atmosphere electric with emotion, breaking into storms of violence, confiscation, incendiarism and a somewhat pitiless persecution. It is an unrest—theological, ecclesiastical, social, racial and political—that disturbs countries so adverse as Ireland and Turkey, Germany and India, Spain, Palestine and Mexico, with many others. Millions of men and billions in property are affected. The turmoil is bewildering...."

"As a champion of the national against the international, Kemal in Turkey has been ruthless. He has deported Greek and Armenian Christians. Against teachers in American institutions, accused of promulgating Christianity, the criminal law has been invoked. With entire lack of respect, a Greek

patriarch in Constantinople was bundled out of the country. Also, the background is still dark with memories of a million murdered Armenians."

As a late paper stated, Mustapha Kemal has just celebrated the tenth anniversary of his rule, and Turkey is no longer the "Sick Man of the East." Japan has extended her Asiatic conquests regardless of the warnings of the nations. Japan and Germany have withdrawn from the League of Nations, thus causing the storm clouds to be more threatening. We also see India in revolt against England, and under date of Nov. 1, 1933, a strong British force is needed to control the Arabs in the Holy Land because of their resentment at the promise of Great Britain to establish a national Jewish home in Palestine. This is one of the great danger signals in the East. Truly the storm clouds thicken.

St. Paul, illuminated by the light of inspiration, foresaw these things hundreds of years ago, when he said, "in the last days perilous times shall come," and we, illuminated by the light reflected from the words of these inspired writers, know that these days are now approaching. We see "signs in the sun, and in the moon, and in the stars" of the political heavens, and "upon the earth distress of nations with perplexity." We see all nations in this state of turmoil, not knowing where to look for help, "men's hearts failing them for fear and for looking after those things which are coming on the earth." We know also by a study of the great Book of forecasts, that in the midst of earth's troubles a great One will appear, against whose power they will be as "the chaff before the wind and as a rolling thing before the whirlwind." "And then shall they see the Son of man coming....with power and great glory." When Christ comes he will send forth the proclamation: "Fear God and give glory to him; for the hour of his judgment is come." John the Revelator, looking down through the centuries, saw in *vision* the fulfillment of these prophecies and gives us this forecast: "And I saw the beast and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse and against his army.... These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful....and in righteousness he doth judge and make war" (Rev. 19:19, 11; 17:14).

Yes, strange as it may seem, the nations of earth, so badly in need of a peacemaker, will reject him when He comes and will unite their forces to resist his righteous rule. The Prophet Isaiah (17:13) was inspired to foretell the end of the conflict: "The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind."

Who shall be able to stand in that terrible storm? Only those who have studied the Forecasts and are able to discern the face of the sky, those who have studied the signs of the times. They have taken refuge—not in a place beneath the surface of the ground as in the literal storm—but have climbed to an elevated place, even to the "strong tower," the Word of the Lord into which the righteous run and "are safe." God provides the tower, and what a loving invitation He gives us to avail ourselves of its protection: "Come, my people, enter into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity."—Isa. 26:20, 21.

IS THE PEACE PALACE TO BE AN EMPTY SHELL?

FIFTEEN years have passed since the armistice and forty years since the Parliament of Religions met in Chicago, and if the president of the Congress, its eloquent chairman and the thousands who attended and joined in singing glad songs of anticipated victory over the forces of evil are still living, they must realize how futile have been man's efforts to establish peace on earth or to better the world. As we read in *The Literary Digest* of October 28, 1933: "'Gentlemen may cry, Peace, Peace—but there is no peace'.... Gentlemen today not only cry, Peace, Peace, but point to the elaborate machinery for its preservation established at Geneva.... One is reminded of the Palace of Peace at The Hague, given to the cause so dear to his heart by Andrew Carnegie, and dedicated with high hopes and equivalent ceremony in 1913, the year before the outbreak of the World War....the Peace Palace, or its mission, was overtaken by a confusion of tongues. Is this to be the fate of every edifice created to penetrate the Heaven of peace?....is this the end?....

"In 1935, ironically enough, the great palace of the League, now building in Geneva at a cost of approximately \$9,000,000, will be completed. Must that become an empty shell?"

As the writer asked, "is this the end?" We can answer, Yes, so far as establishing peace in this world of warring nations is concerned. Think of spending \$9,000,000 for a "Peace Palace" in this time of universal distress!

"FIFTEEN YEARS AFTER THE ARMISTICE"

THIS is the title of an article in *The Literary Digest* of November 11, 1933; and as I write, this "Armistice Day," I can realize what a difference in the feelings of the world today and then. Then it was a day of rejoicing; now, one of gloom. As Frank H. Simonds—a noted writer—says in today's *Literary Digest*: "The fifteenth anniversary of the Armistice of Rethondes, falling as it does almost immediately after the collapse of the Disarmament Conference at Geneva, must awaken many and mournful reflections. Those who remember the hopes and aspirations which were world-wide at the moment when the 'cease firing' of November 11 ended the most destructive and terrible of all wars, must view the present posture of mankind with sharp and bitter disillusionment. Fifteen years after the World War Europe is visibly headed for another conflict. That hostilities will break out today or tomorrow is patently unlikely. Germany, whose program of territorial revision constitutes a deadly threat to the unity and security of all her neighbors, is materially unready to carry out a program for which she is morally prepared....

"Nevertheless, the fact remains, doubly demonstrated by the Japanese adventure in Manchuria and the German phenomenon in Europe, that the League of Nations, the symbol of mankind's most ambitious attempt to promote peace by international understanding, has failed of its purpose.... By the present year, however, all chance of any successful attempt to provide the League with police power and weapons had expired in the face of immutable British and American decision not to engage their armies or navies to maintain peace through the League. The Japanese episode had finally demonstrated that the League was impotent to enforce peace.... Thus the arrival of Hitler promptly put an end to all hope of the establishment of peace through the League. What the

Japanese episode should have disclosed, the German event made unmistakable.... War may come today or not for a decade, but the dream of organized peace has for the time being become a dream and nothing more."

Indeed, it is only a dream, an imagination of the human mind that man can ever bring into subjection the forces of evil. The true end will be glorious. As the Prophet declared: "Better is the end of a thing than the beginning thereof." Did not the Prophet Isaiah testify: "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (ch. 57:20, 21)? Glance over the pages of history, and was not the Prophet inspired to foretell such a truth? St. Peter knew that man would never bring peace, and he testified: "The word which God sent unto the children of Israel, preaching peace by Jesus Christ."—Acts 10:36. That is what we preach—"Peace by Jesus Christ." That is why the angels sang at his birth: "Glory to God in the highest, and on earth peace, good will toward men." Christ is coming to fulfill the angelic proclamation.

In a sermon in *The Christian Century Pulpit*, a minister said: "How can we do away with the ever-present, overhanging threat of war? That is the most painfully serious question confronting humanity. Nations are crying out for relief from the crushing burden of debts and reparations that form the hateful legacy of the last war, and all the time are spending far greater sums on preparing for wars to come. More men are under arms in the world today than just before the war in 1914; and that in the face of a pledge on the part of practically every nation in the world never again to use any but pacific means of settling any international dispute.... Always, down through the centuries, the prophets have been promising peace; and always, down through the centuries, the politicians have been making wars. The most numerous, and the saddest, of unfulfilled prophecies are those relating to the coming of a Golden Age, when war shall be forever banished from the common life of humanity. Twenty-six hundred years have rolled away since an inspired singer in Palestine predicted the coming of a King who should reign in righteousness and peace....and the earth should blossom as never before, and peace should spread with the increase of the government of this Prince of Peace."

It is true that the Prophets, Jesus and the Apostles promised peace, a "Golden Age" when God's will shall be done on earth as in heaven, but did they promise that such an age would dawn until the coming of Jesus, the true Prince of Peace, with power to subdue the forces of evil?

I fail to see why the gentleman spoke of "unfulfilled prophecies," when these prophecies could not be fulfilled until the coming of the King. The "inspired singer in Palestine," to whom the speaker referred, plainly qualified the time when the promise would be fulfilled. The writer is really casting reflection on the veracity of the Prophets, as though they had foretold the coming of a time of peace and their prophecies had never been fulfilled. If the Prophets or Jesus or any of the Apostles ever foretold that there would be peace on earth before Christ comes the "second time," then this Bible is untrue. The minister said further: "So the poets have sung all through the ages of human history. A score of years ago we were taking their messages with a sort of naive assurance. The world had outgrown war. One of the wisest and most liberal endowments for peace contains in its deed of gift a provision that if, in the judgment of the trustees, the time shall come when peace is firmly established, and no more need be done in that cause, the income of the grant may be spent for the alleviation of poverty or in any other good causes.... I recall a public occasion in 1912, when a poem was read—yes, let me confess that I wrote it—in which occur these lines:

"The dream of peace on earth is coming true;
While war, the curse and burden of mankind,
Fades like a grisly specter of the dark."

"It is easy to exclaim 'What fools we were!' It is easy to go clear over from that extreme of optimism to an extreme of pessimism, where we count such hopes baseless dreams, and declare that nothing can be done but prepare for the inevitable, which is war.... But more and more the realization is growing in the common soul of mankind, that the roots of war lie in the spiritual realm, that nations will fight just so long as their minds and hearts are wrong, and their attitude toward one another is one of suspicion and distrust....

"Jesus never had any use, nor has he use today, for a religion that looks on salvation as a selfish escape from a lost world, or on heaven as a final haven of rest for exiles here.

We are coming to see more and more clearly that our Lord has set us here to make a heaven out of this earth. What else does it mean, what else can it mean, that petition, 'Thy will be done on earth as it is in heaven'?"

When the gentleman said "that nations will fight just so long as their minds and hearts are wrong," he really acknowledged that man can never cause wars to cease, for can man cause nations to purify their minds and hearts? He also, at the close of his sermon, really admitted that this earth shall be the eternal home of the righteous. It is indeed the purpose of the Almighty to make a heaven of this earth, but He was wiser than to leave such a task to man. Our part is so to purify our hearts from evil that we can live in peace, with good will to all, never returning evil for evil, putting away all wrath, anger, malice, envy, bitterness, every evil, so as to be worthy of Christ's approval, and then Christ and the faithful will bring the world into subjection and cause God's will to be done on earth as in heaven.

Referring again to what the minister said about "*unfulfilled prophecies*," the Prophet Isaiah was one who foretold the coming of Christ. He said: "Unto us a child is born, unto us a son is given." Who was the child of whom he spoke? Christ. What he foretold included his literal birth, but it covered more than that; for, continuing, the Prophet said: "and the government shall be upon his shoulder." He spans the ages—commences with his birth and reaches over the centuries of time until Christ comes again and *becomes the governor of the nations*. Christ is not the "everlasting Father," but "*the Father of the world to come*," the Prince of Peace," as it reads in the Douay Version, which is in harmony with the original. The Prophet foretold that Christ was coming and this gentleman said that it had never been fulfilled. Did the Prophet say that it would be fulfilled until the government shall be upon his shoulder? The Prophet also said: "Of the increase of his government and peace there shall be no end....the zeal of the Lord of hosts will perform this."—Isa. 9:6, 7. Indeed, the zeal of the Lord of hosts will perform this, and not man. The time is coming when the government shall be upon his shoulder and the peace which He will establish shall be eternal.

We turn to Isa. 2:1—5, and read another prophecy: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains....

and all nations shall flow unto it." The Prophet is foretelling something which will not be fulfilled until in these last days of Gentile times. The Jewish Age or world ended A. D. 70, and now we are living in the times of the Gentiles. What is the house of the Lord? The Apostle will tell us: "Christ as a Son over his own house; whose house are we."—Heb. 3:6. His people, the church, are the house of the Lord; and St. Peter tells us that we, "as lively stones, are built up a *spiritual house*" (I. Pet. 2:5). This house is to be established above all earthly governments, and all nations shall flow unto it.

When Christ comes and his judgments are in the earth (Isa. 26:9) there will be mission work on a grand scale. His judgments are what will cause many people to say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." What will happen then? "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." When did the Prophet say they would learn war no more? After Christ comes and rebukes them, and forces them to lay down their arms. Did not the Prophet plainly qualify the time when the "Golden Age" would be ushered in? Can all the peace advocates—and there are many—induce the nations to cease learning war? No.

We will now turn to Ps. 72, as I think this is one testimony to which the minister referred: "Give the king thy judgments, O God....He shall judge thy people with righteousness, and thy poor with judgment.... He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.... In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

This is the time when God promised peace; when He shall send a King who will judge the people with righteousness; who will save the children of the needy and break in pieces the oppressor. This King shall have universal dominion—"from sea to sea and from the river unto the ends of the earth." What shall we then have? "ABUNDANCE OF PEACE."

Who is this King? We will let Jesus tell us. Just before his crucifixion Pilate said to Jesus: "So you are a king?....you!" "Certainly," said Jesus, "I am a king. This is why I was born" (St. John 18:37, Moffatt's translation). Jesus was born to be a King, and he would not deny the truth even to save his life. Do you think when this King comes and calls on the proud rulers of earth to lay down their arms and learn war no more and come under his banner—in perfect submission to his righteous rule—that they will obey? Never. That is why the Battle of Armageddon will have to be fought before there will ever be peace on earth.

**"THINK NOT THAT I AM COME TO SEND PEACE
ON EARTH"**

Who said this? Jesus Christ. Did the deceived world ever read these words of Jesus? He led a godly life, and never harmed any one. Such wonderful words flowed from his lips and such marvelous works were performed—he raised the dead, opened the eyes of the blind, caused the deaf to hear, relieved the afflicted—a humble messenger of peace and good will among men; yet, after a godly life of thirty-three years Pilate and even his own nation took his life. Did he not know what was in men? He knew that it would take God's judgments to cleanse the earth. He was wiser than the world of today, and that is why he said: "Think not that I am come to send peace on earth."—Matt. 10:34. The time had not come for Jesus to set up his kingdom. There had first to be a people taken out from the Gentiles. That is why Jesus said to Pilate: "If my kingdom were of this world [this *kosmos*, this order], then would my servants fight, that I should not be delivered to the Jews."—St. John 18:36. The Greek word translated "world" is "*kosmos*," and signifies the arrangement of things on this earth. Young gives it "arrangement, beauty." One definition of the Greek word is very fitting in this instance: "*This world, as opposed to the world to come.*"

Christ's kingdom is not of this present arrangement, but is "the world to come." As St. Paul said in Heb. 2:5: "For the world to come, of which I am speaking" (Moffatt's translation). The world to come will be established after Christ comes and brings this present evil world (Gal. 1:4) into subjection. If the time had come then to set up his Kingdom,

he would have been delivered from his enemies, he would have executed the penalty. Jesus came the first time humble and lowly, but when he comes the "second time" *he "shall come in his glory, and all the holy angels with him"* (Matt. 25:31). It will be after He comes in his glory that the Golden Age will begin.

We shall see Christ again in the world sending forth a proclamation of peace to a slumbering world to "fear God and give glory to him; for the hour of his judgment is come" (Rev. 14:7); but His just claims will be set at naught and mighty armaments raised to resist the coming King (Rev. 19:19). There shall be a time of trouble such as never was—armies shattered, fleets destroyed, fortresses and cities in ruins. Then the storm will abate and calm ensue. A new government will arise. Peace will overspread the scene—the righteous King be enthroned in power. His name shall endure forever. The earth shall at last and forevermore be filled with His glory, when the institutions and the pomp and the pride of man shall forever have disappeared from below the sun.

The Prophets, Jesus, and the Apostles never said that Christ would come until after Elijah the grand Prophet appears upon the scene to herald the advent of earth's coming King. The minister could refer to the Prophets—why did he not read the words of Mal. 4:5, 6?—"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." God is so merciful and longsuffering that He will send the Prophet to warn all who will listen, of his coming judgments. In the Hebrew Lexicon we have this description of Elijah: "Elijah, meaning, 'my God is Jehovah,' name of a very celebrated prophet.... famous for the many miracles which he wrought; taken up to heaven and to return before the advent of the Messiah." That is why we are sending out free thousands of the *Treatise on the Coming of Jesus and Elijah*, that we may persuade as many as we can to believe and prepare for his coming. When Elijah comes, then we shall know when Christ will appear in his glory. Remember the words of Jesus: "What I say unto you I say unto all, Watch, lest coming suddenly he find you sleeping."

GOD OUTLINES HIS PLAN

MUSSOLINI of Italy once had a Five-Year Plan with the object of restoring Rome to the glory of the Augustan age, and Russia also has had one Five-Year Plan which failed to accomplish what had been expected. She is now working on a second. But with all their man-made plans, the troubles and perplexities of the world have steadily increased.

In contrast to the plans of man, the Almighty has from the beginning outlined a Plan by means of which He has promised to subdue the forces of evil and bring the world into a state of peace. Among many others He chose the Prophet Micah to outline this Plan and inform us of its duration. Endued with power divine, the Prophet foretells the condition of the world in these last days: "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money.... The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward....the day of....thy visitation cometh" (ch. 3:11; 7:2—4).

Though chronicled hundreds of years in the past, is not this a true description of the present age? Men have always done evil with one hand, but read the daily records of crime and lawlessness and *are they not doing evil with both hands earnestly?* Is it not just that the "*day of visitation*" should come?

To abolish these evils and establish justice and righteousness in the earth, God reveals through the Prophet that it is His purpose to send Jesus Christ to earth to "judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more....and the Lord shall reign over them in Mount Zion from henceforth, even for ever" (ch. 4:3, 7).

This Prophet also reveals in ch. 7:14, 15, the length of time required to carry out this great Plan: "According to the days of thy coming out of the land of Egypt will I show unto him marvelous things. The nations shall see and be confounded at all their might." As His people were forty years coming out of Egypt, so the Almighty has purposed in forty years to

show unto the nations marvelous things until they *"shall see and be confounded at all their might."*

The Prophet Isaiah also speaks of some of the events of the forty years: "Behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.... Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. And behold at eventide trouble; and before the morning he is not" (ch. 26:21; 17:12—14). Before the whirlwind of God's judgments the nations shall be as chaff before the wind.

The Prophets, Jesus, and the Apostles all testify that it will take nothing less than the judgments of God to bring the world into a state of peace. As one Prophet declared: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."—Eccl. 8:11. That is why crime is increasing so rapidly in the United States, because sentence against evil workers is not executed. The inspired writers not only reveal what must be done to conquer the forces of evil, but in glowing terms they picture the blessing which will result from the establishment of the Kingdom. There is no hope for the world but in Christ's coming.

Down through the ages men have indulged in beautiful anticipations—bright visions of peace and happiness to be brought to pass by human instrumentality—but apart from God's purpose in Christ they are but revels of the imagination, hopes which will never be realized, expectations which will be—as they have always been—extinguished in the darkness of the grave. We long for the Day of the Lord to come when, as Jesus promised, "the tabernacle of God is with men, and he will dwell with them, and they shall be his people.... and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.... And he said unto me, Write: for these words are true and faithful" (Rev. 21:3—5).

We raise our eyes to the measureless immensity of the splendid universe around us and think of the Ineffable Being whose power and wisdom and love have evolved and sustained them all, and know that He is able to bring to pass what He has promised. The Bible hope is no fiction of fancy, no product of the imagination, but a sure and certain hope founded on evidence as deep and irrefutable as the everlasting foundations of the earth, therefore we rejoice in anticipation of the blessings of the "world to come."

One of the young men of our Mission has written an article on the Plan of the Almighty which we think very fitting to follow in this connection. In a few striking words he has outlined the history of ages, proving man's inability even to rule himself, much less the world, in righteousness, and the need of a righteous Governor of the nations.

THE FORTY-YEAR PLAN

UNCOUNTED centuries ago, in the darkness and mystery of the unrecorded past, a new species appeared on our planet. Man had arrived and had early begun to make his presence felt. Humble and weak his beginnings must have been, and seemingly slender his chance for survival, surrounded as he was by hordes of creatures infinitely better prepared for the struggle of existence. "Some of them were a hundred feet long and weighed as much as a small locomotive, while others had teeth as sharp as the blade of a circular saw. Many varieties went about clad in armor. Others were invisible to the human eye but multiplied at a terrific rate." Man, on the other hand, could exist only under the most favorable circumstances, on a few pieces of dry land between the high mountains and the deep sea.

Gradually, as the centuries rolled by, this new inhabitant, possessing not a single advantage over his enemies except the divine gift of Reason, proved his adaptability and his fitness to survive. While whole species of giant reptiles and mammals were exterminated by climatic and other changes, man learned to protect himself against Nature. The use of tools, of weapons, of fire, the power to remember and learn from the past, made man the time-binder; and in only a couple of thousand centuries his species has overrun and in

a large measure subdued the physical earth. To what purpose?

"This earth of ours is a good home. It produces benefits in so abundant measure that every man, woman and child could have his or her share with a little extra supply thrown in for the inevitable days of rest. But Nature has her own code of laws. They are inexorable and there is no court of appeal. Nature will give to us without stint, but in return she demands that we study her precepts and abide by her dictates."

In his supreme self-confidence, his monumental egoism and arrogance, man has flouted these immutable laws, has set at naught the law of the Being who is the creating and directing Force behind all nature. Man has built a society in his own image, a society without a plan, a society controlled only by human selfishness. His strange, inherent cruelty leads him to treat other members of his own species as he would never treat a cow, or a dog, or even a tree. Article I of the great Code of Creation insists upon peace and good will among members of the same species. "Even the loathsome hyena lives at peace with his own kind. But Man hates Man, Man kills Man, and in the world of today the prime concern of every nation is to prepare for the slaughter of some more of its neighbors."

This open violation of law, this saturnalia of selfishness and cruelty, has grown unchecked through man's prehistoric career and during six thousand years of recorded history; and today, in the cold gray dawn of the "morning after," he sits dazed amid the ruins of the world he has made for himself—a bankrupt society and civilization, bankrupt morally, spiritually, politically and economically.

Consider. In America, the richest—and most lawless—nation in the world today, after decades of prosperity and four years of depression, "probably a quarter of our people are without income and are dependent for the barest living upon relatives, friends and community unemployment funds." In spite of temporary expedients and experiments, the problem of subsistence for the masses remains the most serious and hopeless among the many knotty problems confronting our Government today. Billions of dollars must be appropriated for public relief. Where the money is coming from, no one knows. But history has taught us that millions of men and women—at least in our Western world—will not starve in the

midst of plenty without protest. And hunger and desperation easily convert protest into action—blind, bloody and destructive.

It is not a temporary crisis. Should prosperity return and our industries run at top speed, we are assured by technical experts that they could be operated by less than half the men required formerly, the unfortunate majority being displaced by improved machines. In plain words, millions will never again find work. What is to become of these millions of human beings?

Consider also a ruined and exploited agricultural population, unable either to sell or to buy, the products of their bitter toil rotting while multitudes are in want. Consider corrupt governments, public thefts, while an apathetic public looks on helplessly and indifferently; a moral breakdown, a decadence of religion, an increase of mob violence, threats of war and revolution. Reproduce these conditions in every nation on this round earth, and you have Modern Civilization!

What is the way out of this hideous state of affairs? Must a planless and selfish society run its blind course to utter annihilation? No! a thousand times no! It must not be. Such an ending would reflect upon the wisdom of Him who created the earth for His glory. The present state of affairs was foreseen from the beginning of time, and the remedy foreordained from the foundation of the world. To prevent the cataclysm a plan—the Forty-Year Plan—will shortly be set in operation by its Designer, the Creator and Ruler of the universe.

This minor planet upon which we dwell was created for and with a purpose; and although the masses of humanity have been ignorant of and unaffected by that purpose, it has nevertheless been silently working itself out through six millenniums of history. But the Forty-Year Plan, the culmination of the purpose, will be active, visible, violent, effective.

The Plan will be launched by the advent of the Prophet Elijah, as promised in Malachi 4:5, to "restore all things," to raise the dead in Christ and call them with the living to Judgment. The arena will then be cleared for world events.

First, the chief obstacles to progress must be forcibly removed. Selfish class government will be commanded to pack up its little toys and surrender to a more worthy successor. The rulers of the present system, the political and financial overlords, are naturally opposed to any change, and

will resist it with all their power. This class of opposition will be liquidated in the battle of Armageddon, when the powers of earth are broken by Immanuel, the Son of God, who comes to claim his Kingdom and set it in order.

A new order will be instituted, a ruling aristocracy composed of those who, in the bad old days, learned to live above the surrounding evil world, and to rule themselves in all things that they might be worthy of ruling over the nations. The old economic systems, never very good and now utterly outworn, will be consigned to the scrap-heap. Whatever system replaces them will be infinitely better, because designed by Infinite Wisdom and not human self-interest. The Gordian knot of distribution will be severed, and earth's bounties used for the benefit of all. One class will not revel in luxury while the masses starve, but "her merchandise and her hire shall be holiness to the Lord. It shall not be treasured nor laid up, for her merchandise shall be for them that dwell before the Lord, to eat sufficiently and for durable clothing."

Next, a world-wide campaign of education must be inaugurated. Mentally, mankind still lives largely in the jungle, haunted and harassed by superstitions, swayed by emotions and prejudices, supinely accepting tradition as fact, suspicious of innovations and hostile to progress. This condition must be changed. Instructed workers will traverse the entire earth, informing the inhabitants of the change of affairs and offering them an opportunity to stand on the winning side.

The work of clearing, or destruction, will proceed more or less all through the operation of the Forty-Year Plan. As individuals prove themselves unworthy and incorrigible they will be eliminated, while the rising generations will be reared with the judgments of God before their eyes. The Plan could be carried to completion in one year, if the Planner so willed, but He has mercifully extended it over forty years that new generations may have an opportunity to prove themselves and share in the blessings to be gained by cooperation with the new King.

People must be taught how to live. The best of us know so little. Our standard of living is altogether too low. Housing, food, clothing, everything today is procured haphazard and according to opportunity and ability. As a natural result of this ignorance and planlessness, the land is filled with hospitals, asylums, houses of pain and tragedy. These things

must be swept away, and it can be done only by knowledge of and obedience to the laws of Nature. Gradually the span of life will be extended, and sickness and eventually death will be a thing of the past.

Crime must be abolished, prisons leveled to the ground. Waste of every kind must be stopped, and all Nature's benefits used to the glory of God. War will be relegated to the limbo of forgotten things by the simple process of legal destruction of those who would make war for profit or glory, or to gratify their combative instincts. Evil of every kind must be suppressed through the swift, even-handed, and infallible enforcement of law—obey and live, disobey and die.

The Forty-Year Plan is not a goal in itself, but merely a transition, a preparation for the great Thousand-Year Plan, in which the reforms set in motion during the earlier plan will be carried to completion, until the earth shall be filled with the glory of the Lord—a planned society, a new people—as the waters cover the sea.

The Forty-Year Plan will not fail. There is no chance of a collapse or backset. The success of any plan depends upon its leadership, and this will have the best that Heaven can offer—the Lion of the tribe of Judah, backed by the power of Almighty God Himself. When the appointed hour strikes, these things will come and will not tarry. Its success does not depend upon our cooperation, but *our* survival in the day of its operation *does*. "Who shall live when God doeth this?" Our daily conduct determines whether we shall be of the class who will speak peace to the nations, or of the number who shall see the glory with their eyes, but shall not taste thereof.

Grant us, O Lord, that we may faithful be
And ever watching for Thy last great call,
Through joy or sorrow, bravely watch through all.
Mid the world's falseness may our lamps burn bright;
So when we hear Thy voice may we be found
"Faithful in much," and "faithful in the least";
Worthy to enter to Thy Marriage-feast,
Robed in the "wedding-garment" pure and white.

